

ROBERT WALSH

CONSTANTINOPLE AND
THE SCENERY OF THE
SEVEN CHURCHES OF
ASIA MINOR

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the Seven Churches of Asia Minor**

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Constantinople and the Scenery of the Seven Churches of Asia Minor / Series
One and Series Two in one Volume:*

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PREFACE

Nothing can form a stronger contrast in modern times, than Asiatic and European Turkey. The first preserves its character unchanged—men and things still display the permanency of Oriental usages; and they are now as they have been, and will probably continue to be, for an indefinite period.

Not so the second—Constantinople having for centuries exhibited the singular and extraordinary spectacle of a Mahomedan town in a Christian region, and stood still while all about it were advancing in the march of improvement, has at length, as suddenly as unexpectedly, been roused from its slumbering stupidity; the city and its inhabitants are daily undergoing a change as extraordinary as unhopd for; and the present generation will see with astonishment, that revolution of

usages and opinions, during a single life, which has not happened in any other country in revolving centuries.

The traveller who visited Constantinople ten years ago, saw the military a mere rabble, without order or discipline, every soldier moving after his own manner, and clad and armed after his own fashion; he now sees them formed into regular regiments, clothed in uniform, exercised in a system of tactics, and as amenable to discipline as a corps of German infantry. He saw the Sultan, the model of an Oriental despot, exhibited periodically to his subjects with gorgeous display; or to the representatives of his brother sovereigns, gloomy and mysterious, in some dark recess of his Seraglio: he now sees him daily, in European costume, in constant and familiar intercourse with all people—abroad, driving four-in-hand in a gay chariot, like a gentleman of Paris or London; and at home, receiving foreigners with the courtesies and usages of polished life. He formerly saw his kiosks with wooden projecting balconies, having dismal windows that excluded light, and jalousies closed up from all spectators; he now sees him in a noble palace, on which the arts have been exhausted to render it as beautiful and commodious as that of a European sovereign. He formerly saw the people listening to nothing, and knowing nothing, but the extravagant fictions of story-tellers; he now sees them reading with avidity the daily newspapers published in the capital, and enlightened by the realities of passing events.

It is thus that the former state of things is hurrying away,

and he who visits the capital to witness the singularities that marked it, will be disappointed. It is true, it possesses beauties which no revolution of opinions, or change of events, can alter. Its seven romantic hills, its Golden Horn, its lovely Bosphorus, its exuberant vegetation, its robust and comely people, will still exist, as the permanent characters of nature: but the swelling dome, the crescent-crowned spire, the taper minaret, the shouting muezzin, the vast cemetery, the gigantic cypress, the snow-white turban, the beniche of vivid colours, the feature-covering yasmak, the light caïque, the clumsy arrhuba, the arched bazaar—all the distinctive peculiarities of a Turkish town—will soon merge into the uniformity of European things, and, if the innovation proceed as rapidly as it has hitherto done, leave scarce a trace behind them.

To preserve the evanescent features of this magnificent city, and present it to posterity as it was, must be an object of no small interest; but the most elaborate descriptions will fail to effect it.

It is, therefore, to catch the fleeting pictures while they yet exist, and transmit them in *visible* forms to posterity, that the present work has been undertaken, and, that nothing might be wanting, Asiatic subjects are introduced; thus presenting, not only the Turk of one region as he was, but of another as he is, and will continue to be.

The Views are accompanied with letter-press, describing the usages, customs, and opinions of the people, as ancillary to the pictorial representations; and a Map of the Bosphorus is added,

pointing out localities, and directing attention to the spot on which the reality stood or still stands. To complete the whole, an historical sketch of the city from its foundation is annexed, with a chronological series of its Emperors and Sultans to the present day; thus combining a concise history of persons and events, with copious details of its several parts, and vivid and characteristic representations of its objects.

ROBERT WALSH.

HISTORICAL SKETCH OF CONSTANTINOPLE

The first mercantile expedition undertaken by the Greeks, to a distant country, was that to Colchis, the eastern extremity of the Black Sea, to bring back the allegorical golden fleece. This distant and perilous voyage, could not fail, in that rude age, to excite the imagination; so the poets have adorned its historical details with all the fascinations of fiction; the bold mariners who embarked in the ship Argo are dignified with the qualities of heroes, and their adventures swelled into portentous and preternatural events. The Symplegades were placed at the entrance of this dark sea, which closed upon and crushed the daring ships that presumed to penetrate into its mysteries, and so for ever shut out all access to strangers. But the intrepid sailors, whose names are handed down to posterity for their extraordinary physical powers, overcame every difficulty; and Jason, the Columbus of the ancient world, returned in safety with his golden freight. From that time the hitherto impervious sea changed its name. It had been called by the inhospitable appellation of *Axenos*, because it was inaccessible to strangers; it was now named *Euxenos*, as no longer repelling, but, on the contrary, inviting foreigners to its shores.

The dark Euxine, and all its visionary dangers, soon became

familiar to the enterprising Greeks, and colonies were every where planted on the narrow waters that led to it. Little, however, was understood of the advantages of selecting a site for these young cities; and one of the first on record still remains, to attest the ignorance of the founders. In the year 685 before the Christian era, Argias led a colony from Megara, which he settled at the mouth of the Bosphorus. The site selected for the town was the shore of a shallow bay that indented the Asiatic coast, and was exposed to every wind. It was first called Procerastes, afterwards Colpusa, and finally Chalcedon.

A few years had brought experience to the Greeks, and a more mature judgment led them to select a better situation. About thirty years after, Byzas led another colony from Megara. He consulted the oracle, as was usual in such cases, where he should erect his new city; and the answer was, of course, wrapt in mystery. He was directed to place it “opposite the city of the blind men.” On exploring the mouth of the strait, he discovered, on the European shore, a situation unrivalled perhaps by any other in the world. A peninsula of gradual elevation was washed on one side by the Propontis, and on the other by a magnificent harbour, broad and deep, and sheltered from every wind, capable of holding in security all the ships of all known nations, and just within and commanding the mouth of the great watery thoroughfare to the newly discovered sea. Here they built their city, and called it Byzantium, after its founder Byzas, who, from his singular judgment and sagacity in maritime affairs, was

also denominated the Son of Neptune. The accomplishment of the mysterious oracle was now apparent. The striking contrast between his selection and that of his predecessors on the opposite coast, caused their settlement to be called “the City of the Blind Men,” because its founder overlooked, or could not see the beauties and benefits of the site of Byzantium, when he had full liberty to choose. Byzantium was afterwards enlarged and re-edified by Pausanias, a Spartan, and, in process of time, from the singular superiority of its commanding situation and local advantages, became one of the most important of the free and independent republics of the Greeks, and suffered the penalty of its prosperity by becoming an object of envy and cupidity to its contemporaries.

The sovereigns of Bythinia and Macedon were the most persevering in their attacks. A siege by the latter is rendered memorable by a circumstance connected with it. Philip sat down before the city, and attempted to take it by surprise. A dark night was selected for the purpose, when it was hoped the citizens could not be prepared to resist the concealed and sudden attack. The moon, however, appeared to emerge from the black sky with more than common brilliancy, and illumined distinctly every object around the city. The obscure assailants were thus unexpectedly exposed to view, and discovered; and the citizens, now upon their guard, easily repulsed them. Grateful for this seasonable and supposed miraculous interference of the goddess, the Byzantines adopted Diana as their tutelar deity,

and depicted her under the form of a crescent. By this emblem she is represented on the coins of the city, still extant, with the legend ΒΥΣΑΝΤ ΣΩΤ, implying that she was the “*saviour of Byzantium*.” This emblem of the ancient city was adopted by Constantine, when he transferred hither the seat of empire, and it was retained by the Turks, like many other representations, when they took possession of it. The crescent therefore is still its designation, not as a Mohammedan, but a Byzantine emblem.

After many struggles, with more powerful nations, to maintain its independence, Byzantium attracted the attention of the Romans. In the contests of the different competitors for the empire, the possession or alliance of this city was of much importance, not merely on account of its power and opulence, but because it was the great passage from Europe to Asia. It was garrisoned by a strong force, and no less than five hundred vessels were moored in its capacious harbour. When Severus and Niger engaged in hostilities, this city adhered to the latter, many of whose party fled thither, and found a secure asylum behind fortifications which were deemed impregnable. Siege was laid to it by the victorious Severus, but it repelled all his assaults for three years. Its natural strength was increased by the skill of an engineer named Priscus, who, like another Archimedes, defended this second Syracuse by the exercise of his extraordinary mechanical powers. When it did yield, it fell not by force, but famine. Encompassed by the great Roman armies on every side, its supplies were at length cut off, as the skill of

the artist was incapable of alleviating the sufferings of starvation. By the cruel and atrocious policy of the most enlightened ages of the pagan world, the magistrates and soldiers were put to death without mercy, for their gallant defence, to deter others from similar perseverance; and to destroy for ever its power and importance, its privileges were suppressed, its walls demolished, its means of defence taken away; and in this state it continued, an obscure village, subject to its neighbours the Perentians, till it was unexpectedly selected to become the great capital of the Roman empire, an event rendered deeply interesting because it was connected with the extinction of paganism, and the acknowledgment of Christianity, as the recognised and accredited religion of the civilized world.

The emperor Diocletian, impelled by his cruel colleague Galerius, had consented to the extermination of the Christians, now becoming a numerous and increasing community all over the Roman empire: decrees were issued for this purpose, and so persevering and extreme were the efforts made to effect it, that medals were struck and columns erected with inscriptions, implying that “the superstition of Christianity was utterly extirpated, and the worship of the gods restored.” But while, to all human probability, it was thus destroyed, the hand of Providence was visibly extended for its preservation; and mankind with astonishment saw the sacred flame revive from its ashes, and burn with a more vivid light than ever, and the head of a mighty empire adopt its tenets from a conviction of their truth,

when his predecessor had boasted of its extinction on account of its falsehood. This first Christian emperor was Constantine.

Christian writers assert that he, like St. Paul, was converted by a sensible miracle while journeying along a public way. There were at this time six competitors for the Roman empire. Constantine was advancing towards Rome to oppose one of them—Maxentius: buried in deep thought at the almost inextricable difficulties of his situation, surrounded by enemies, he was suddenly roused by the appearance of a bright and shining light; and looking up, he perceived the representation of a brilliant cross in the sky, with a notification, that it was under that symbol he should conquer. Whether this was some atmospheric phenomenon which his vivid imagination converted into such an object, it is unnecessary to inquire. It is certain that the effects were equally beneficial to mankind. He immediately adopted the emblem as the imperial standard, and under it he marched from victory to victory. His last enemy and rival was Licinius, who commanded in the east, and established himself on the remains of Byzantium, as his strongest position: but from this he was driven by Constantine, who was now acknowledged sole emperor of the East.

His first care was to build a city near the centre of his vast empire, which should control, at the same time, the Persian power in the east, and the barbarians on the north, who, from the Danube and the Tanais, were continually making inroads on his subjects. It was with this view that Diocletian had already

selected Nicomedia as his residence; but any imitation of that persecutor of Christianity, was revolting to the new and sincere convert to the faith,—so he sought another situation. He at one time had determined on the site of ancient Troy, not only as commanding the entrance of the Hellespont, and so of all the straits which led to the Euxine Sea, but because this was the country of his Roman ancestors, to whom, like Augustus, he was fond of claiming kindred. He was at length induced to adopt the spot on which he had defeated his last enemy, and he was confirmed in his choice by a vision. While examining the situation, he fell asleep; and the genius who presided over mortal slumbers, appeared to him in a dream. She seemed the form of a venerable matron, far advanced in life, and infirm under the pressure of many years and various injuries. Suddenly she assumed the appearance of a young and blooming virgin; and he was so struck with the beautiful transition, that he felt a pride and pleasure in adorning her person with all the ornaments and ensigns of his own imperial power. On awaking from his dream, he thought himself bound to obey what he considered a celestial warning, and forthwith commenced his project. The site chosen had all the advantages which nature could possibly confer upon any single spot. It was shut in from hostile attack, while it was thrown open to every commercial benefit. Almost within sight, and within an easily accessible distance, were Egypt and Africa, with all the riches of the south and west, on the one hand; on the other were Pontus, Persia, and the indolent and luxurious

East. The Mediterranean sent up its wealth by the Hellespont, and the Euxine sent hers down by the Bosphorus. The climate was the most bland and temperate to be found on the surface of the globe; the soil, the most fertile in every production of the earth; and the harbour, the most secure and capacious that ever opened its bosom to the navigation of mankind: winding round its promontories, and swelling to its base, it resembled the cornucopia of Amalthea, filled with fruits of different kinds, and was thence called "The Golden Horn."

His first care was to mark out the boundaries. He advanced on foot with a lance in his hand, heading a solemn procession, ordering its line of march to be carefully noted down as the new limits. The circuit he took so far exceeded expectation, that his attendants ventured to remonstrate with him on the immensity of the circumference. He replied, he would go on till that Being who had ordered his enterprise, and whom he saw walking before him, should think proper to stop. In this perambulation he proceeded round six of the hills on which the modern city is built. Having marked out the area, his next care was to fill it with edifices. On one side of him rose the forests of Mount Hæmus, whose arms ramify to the Euxine and the mouth of the Bosphorus, covered with wood; these gave him an inexhaustible supply of timber, which the current of the strait floated in a few hours into his harbour, and which centuries of use have hardly yet thinned, or at all exhausted. On the other, at no great distance, was Perconessus, an island of marble rising out of the

sea, affording that material ready to be conveyed by water also into his harbour, and in such abundance, that it affords at this day, to the present masters of the city, an inexhaustible store, and lends its name to the sea on whose shores it so abounds.

The great materials being thus at hand, artists were wanted to work them up. So much, however, had the arts declined, that none could be found to execute the emperor's designs, and it was necessary to found schools every where, to instruct scholars for the purpose; and, as the pupils became improved and competent, they were despatched in haste to the new city. But though architects might be thus created for the ordinary civil purposes, it was impossible to renovate the genius of sculpture, or form anew a Phidias or a Praxiteles. Orders therefore were sent to collect whatever specimens could be found of the great artists of antiquity; and, like Napoleon in modern times, he stripped all other cities of their treasures, to adorn his own capital. Historians record the details of particular works of art deposited in this great and gorgeous city, as it rose under the plastic hand of its founder, scarcely a trace of which is to be seen at the present day, and the few that remain will be described more minutely hereafter. Suffice it to say, that the baths of Zeuxippus were adorned with various sculptured marble, and sixty bronze statues of the finest workmanship; that the Hippodrome, or race-course, four hundred paces long, was filled with pillars and obelisks; a public college, a circus, two theatres, eight public and one hundred and fifty private baths, five granaries, eight aqueducts

and reservoirs for water, four halls for the meeting of the senate and courts of justice, fourteen temples, fourteen palaces, and four thousand three hundred and eighty-eight domes, resembling palaces, in which resided the nobility of the city, seemed to rise, as if by magic, under the hand of the active and energetic emperor.

But the erection that gives this city perhaps its greatest interest, and it is one of the few that has escaped the hand of time or accident, is that which commemorates his conversion to Christianity. He not only placed the Christian standard on the coins of his new city, but proclaimed that the new city itself was dedicated to Christ. Among his columns was one of red porphyry, resting on a base of marble; between both he deposited what was said to be one of the nails which had fastened our Saviour to the cross, and a part of one of the miraculous loaves with which he had fed the five thousand; and he inscribed on the base an epigram in Greek, importing that he had dedicated the city to Christ, and “placed it under his protection, as the Ruler and Governor of the world.” Whenever he passed the pillar, he descended from his horse, and caused his attendants to do the same; and in such reverence did he hold it, that he ordered it, and the place in which it stood, to be called “The Sacred.” The pillar still stands. The dedication of this first Christian city took place on the 11th of May, A. D. 330.

Constantine left three sons, who succeeded him; and numerous relatives, who all, with one exception, adopted the

religious opinions he had embraced. This was Julian, his nephew. He had been early instructed in the doctrines and duties of the new faith, had taken orders, and read the Scriptures publicly to the people; but meeting with the sceptic philosophers of Asia, his faith was shaken, and, when the empire descended to him, he openly abandoned it. With some estimable qualities, was joined a superstitious weakness, which would not suffer him to rest in the philosophic rejection of Christianity. He revived, in its place, all the revolting absurdities of heathenism. In the language of the historian Socrates, “He was greatly afraid of dæmons, and was continually sacrificing to their idols.” He therefore not only erased the Christian emblems from his coins, but he replaced them with Serapis, Anubis, and other deities of Egyptian superstition. He was killed on the banks of the Euphrates, in an expedition against the Persians, having, happily for mankind, reigned but one year and eight months, and established for himself the never-to-be-forgotten name of “Julian the Apostate.”

The family of Constantine ended with Julian, and, as the first had endeavoured to establish Christianity as the religion of this new capital of the world, so the last had endeavoured to eradicate it. But his successor Jovian set himself to repair the injury. He was with Julian’s army at the time of his defeat and death, and with great courage and conduct extricated it from the difficulties with which it was surrounded. He immediately proclaimed the restoration of Christianity, and, as the most decided and speedy

way of circulating his opinions, he had its emblems impressed on his first coinage. He is there represented following on horseback the standard of the Cross, as Constantine had done, and so was safely led out of similar danger. He caused new temples to be raised to Christian worship, with tablets or inscriptions importing the cause of their erection, some of which still continue in their primitive state. He reigned only eight months; but even that short period was sufficient to revive a faith so connected with human happiness, and so impressed on the human heart, that little encouragement was required to call it forth every where into action.

From the time of Jovian, Christianity remained the unobstructed religion of Constantinople; but an effort was made in the reign of Theodosius to revive paganism in the old city of Rome. The senate, who had a tendency to the ancient worship, requested that the altar of Victory, which was removed, might be restored; and an attempt was made to recall the Egyptian deities. On this occasion, the emperor issued the memorable decree, that "no one should presume to worship an idol by sacrifice." The globe had been a favourite emblem of his predecessors, surmounted with symbols of their families, some with an eagle, some with a victory, and some with a phoenix; but Theodosius removed them, and placed a cross upon it, intimating the triumph of Christianity over the whole earth; and this seems to have been the origin of the globe and cross, which many Christian monarchs, as well as our own, use at their coronations. From this

time, heathen mythology sunk into general contempt, and was expelled from the city of Constantinople, where the inquisitive minds of cultivated men had detected its absurdities: it continued to linger yet a while longer, among the *pagi*, or villages of the country, and its professors were for that reason called *pagani*, or pagans, a name by which they are known at this day. The Christian city had so increased, that it was necessary to enlarge its limits. Theodosius ran a new wall outside the former, from sea to sea, which took within its extent the seventh or last hill. The whole was now enclosed by three walls, including a triangular area, of which old Byzantium was the apex. Two of its walls were washed by the waters of the Propontis and the Golden Horn, and the third separated the city from the country, the whole circuit being twelve miles. These walls, with their twenty-nine gates, opening on the land and sea, and the area they enclose, remain without augmentation or diminution, still unaltered in shape or size, under all the vicissitudes of the city, for fifteen hundred years.

When the city had thus increased in magnitude and opulence, it became the great mark for the ambition of the barbarians that surrounded it. Placed at the extremity of Europe, it was the bulwark, as it were, against Asiatic aggression, and, filled with the riches of the earth, the great object of cupidity. In the year 668, after it had stood for three centuries unmolested by strangers, the Saracens attempted to take it. They were at that time a great maritime nation, and had made immense naval

preparations. They had been converted to Mohammedanism about forty years, and were under an impression that the sins of all those who formed the first expedition against this Christian town would be forgiven; and they set out with a vast fleet. They disembarked on the shores of the Sea of Marmora, and assaulted the city on the land-side along the whole extent of the wall of Theodosius. The height and solidity of it defied them. For six years they persevered in their attacks, till sickness, famine, and the sword nearly annihilated their vast army. Their attempts were renewed at several times afterwards, and defeated by the terror of the *Greek fire*, which was then for the first time discovered and made use of.

The attacks of the Saracens having failed, and the Asiatics having desisted from a hopeless attempt, a new enemy advanced against the devoted city, and from a very different quarter. In the year 865, in the reign of Michael, son of Theophilus, the Sarmatians, Scythians, and the barbarous people now composing the empire of Russia, collected a vast fleet of boats, formed out of the hollowed trunks of single trees, and from hence called by the Greeks *monoxylon*. They descended the great rivers, and, from the mouth of the Borysthenes, fearlessly pushed out into the open sea in those misshapen and unmanageable logs which are still seen in the same regions. Their vast swarms of boats, like squadrons of Indian canoes, arrived at the mouth of the Bosphorus, and darkened the waters of the strait with their countless numbers. But the rude navy of these

undisciplined barbarians was either sunk by the Greek fleet, or consumed by the Greek fire. For a century they continued, with unsubdued perseverance, in their fierce attacks, fresh swarms always succeeding to those that were destroyed, till at length one great and final attempt was made to obtain the object of their cupidity.

In the year 973, a land-army was added to the fleet, and the command given to Swatislas, a savage of singular habits and ferocity. He slept in the winter in the open air, having a heap of snow for his bed, wrapped in a bear's skin, and with no pillow but his saddle. He quaffed an acid drink, probably the quass of the modern Russians, and he dined on slices of horse-flesh, which he broiled himself on the embers with the point of his sword. He was invited by the emperor Nicephorus to repel an invasion of other barbarians, and he gladly undertook the enterprise. Having proceeded round the coast of the Euxine in his hollow trees, to the mouth of the Danube, he disembarked; and, defeating the barbarians against whom he was allied, he advanced to the Balkan mountains. Here he looked down from the heights on the fertile plains below, and at once conceived the project of making himself master of the city, and obtaining that object of ambition, which the Russians never since seem to have abandoned. To this end, he descended, and first proceeded to Adrianople. The Greeks, finding he had passed this great barrier, became dreadfully alarmed. They sent a formal demand that their ally should now evacuate their territory, as they had

no longer an occasion for his services. He replied, he could not think of returning till he had seen the wonders of their great city. Swatislas, never calculating on a retreat, had neglected to secure the passes open behind him, that the forces he had left at the mouth of the Danube might follow him. These passes the Greeks now seized, and cut off the connexion between the two divisions of his army. Finding himself sorely pressed and in imminent danger, he made a precipitate retreat, and with loss and difficulty reached the sea-shore, where he again attempted to establish himself. But he was compelled to abandon this position also, and, in attempting to escape by sea, became entangled in masses of ice, and unable to reach the shore. Here the greater part of his barbarous hordes miserably perished, but the remnant that escaped brought back with them a precious benefit, which compensated for all their losses. Olga, the mother of Swatislas, had been baptized at Constantinople, some time before, by the Greek name of Helena. The first seed of the Gospel was thus sown, and the invaders, when they entered the country, were prepared to adopt the religion of the people they came amongst. They had been generally baptized there, and those who escaped brought home with them the faith of the Greeks. The Russians, thus become members of the Greek church, adopted its discipline and doctrines,—to which they still adhere.

But an invasion was now meditated from a quarter, whence, of all others, it was least expected, and the Christians of the East were attacked by their fellow Christians of the West. The

Crusaders were called to arms by a warning which they deemed the voice of God, and they set out from their own homes to obey it. The sufferings they brought upon themselves by their ignorance and presumption, the ruin they inflicted upon others by their vices and passions, could not repress the ardour of these infatuated fanatics. Three times had new swarms set out from Europe, and the miserable remnants returned utterly defeated, after desolating the country of friend and foe through which they passed. The fourth expedition inflicted misery and destruction on the Christian city of Constantinople. After Peter the Hermit and St. Bernard had excited and sent forth a countless rabble to the shores of Palestine, Fulk, another illiterate preacher, issued from his cell at Neuilly, in France, and became an itinerant missionary of the Cross. He commenced, as usual, by performing miracles, and the fame of his sanctity and superhuman power gave him all the influence he could wish in a barbarous and superstitious age; so he excited a fourth crusade against the Infidels, who had, by their presence, desecrated the holy sepulchre. The former soldiers of the Cross had suffered so much by their insane expeditions by land, that they now resolved to undertake one by sea; and for that purpose despatched deputies to the Venetians and the maritime states of Italy, to supply them with a convoy: their request was granted, and a fleet accordingly prepared.

Constantinople had hitherto escaped these marauders; they had passed its walls without inflicting injury, but an occasion now occurred which gave them a pretext for entering it. The emperor

Alexius had deposed, and put out the eyes of his brother Isaak, whom he kept in prison, and his nephew Alexius, the heir to the throne, was a fugitive in the west of Europe. He thought it a good opportunity to avail himself of foreign assistance, and he applied to the leaders of the crusade to aid his cause. They affected to say, that the recovery of the lime and stone of the holy sepulchre was too important an object to be postponed for one of justice and humanity; but, tempted by large pecuniary offers, and calculating on the pretext of taking possession of the great city, avarice and ambition soon silenced the claims of superstitious piety. Dandolo was then doge of Venice; he was totally blind, yet he embarked with the crusaders. Their immense fleets literally covered the narrow waters of the Adriatic, and they arrived in safety at Chalcedon, under the convoy of the skilful mariners that now conducted them. They mounted to the heights of Scutari, and from thence contemplated, with longing eyes, the wealth and splendour of the magnificent city on the opposite shore, spread out on the seven hills before them.

Constantinople was at this time the emporium of every thing that was grand and beautiful in the arts, science, and literature of the world. The city contained, it is said, two millions of inhabitants, and was adorned with the noblest specimens of statuary and architecture, either the productions of its own artists, or the spoils of Egypt and other lands.

The usurper, Alexius, arrogant in safety, but abject in danger, after a feeble resistance, fled from the city with such treasure

as he could hastily collect, and the feeble Isaak was taken from the prison in which he had been immured. It was a singular and affecting sight, to behold the blind and venerable doge of Venice leading to the throne the equally blind and venerable emperor of Constantinople.

It was now that the real character of the crusaders developed itself. They claimed the promised reward for this act of justice and humanity; but it was in vain the young Alexius attempted to raise the sum he proposed to pay: the present state of his empire rendered it impossible; so his Christian guests were glad to avail themselves of his inability, and pay themselves. In the language of the historian, “their rude minds, insensible to the fine arts, were astonished at the magnificent scenery; and the poverty of their native towns, enhanced the splendour and richness of this great metropolis of Christendom;” they longed, therefore, for the pretext and opportunity of its pillage. A rude but vigorous Greek, named Mourzoufle, who saw their design, assisted by his countrymen, deposed the weak monarch and his son, who was now associated with him, and their deaths soon followed. With his iron mace, Mourzoufle stood the defender of Constantinople against the rapacity of the crusaders, and attempted to burn their galleys. He was, however, repulsed; and, after various struggles, the imperial city, the head of the Christian world, was taken by storm, and given up to plunder, by the pious pilgrims of the Cross, and its fierce defender was dragged to the summit of the pillar of Theodosius, and from thence cast down and dashed to

pieces.

The scenes of carnage that followed are revolting to humanity. The Roman pontiff himself, who had granted a plenary indulgence to all who engaged in the expedition, was compelled to denounce their brutality. He accused them of “sparing neither age nor sex, nor religious profession, of the allies they came to assist; deeds of darkness were perpetrated in the open day; noble matrons and holy nuns suffered insult in the Catholic camp.” As an instance of individual suffering, an imperial senator, Nicetas, an eye-witness, details what he himself endured. His palace being reduced to ashes, he fled for refuge to an obscure house in the suburbs of the town. Here he concealed himself, guarded by a friendly Venetian in disguise, till an opportunity occurred of saving his own life, and the chastity of his daughter, from the ferocious crusaders who were pillaging the city. On a winter’s night, with his wife and tender child, carrying all they possessed on their shoulders, they fled for life; and, in order to disguise their rank and features, smeared their clothes and faces with mud; nor could they rest a moment, from their pursuers, till they reached a distance of forty miles from the capital. On their road, they overtook the venerable Greek patriarch, the head of the Christian church in the East, flying also for his life, mounted on an ass, and almost naked. Nicetas afterwards lived to instruct and inform the world, by his important history of these events.

Meantime the captors glutted, without restraint, every passion. They burst into the church of Santa Sophia, and other

sacred edifices, which they defiled in the most wanton manner. They converted sacred chalices into drinking-cups, and trampled under foot the most venerable objects of Christian worship. In the cathedral, the veil of the sanctuary was torn to pieces for the sake of the fringe, and the finest monuments of pious art broken up for their material. It would be too revolting to detail all the particulars of these impious outrages; let one suffice. They placed on the throne of the patriarch a harlot, who sang and danced in the church, to ridicule the hymns and processions of the Oriental Christian worship.

In those excesses it was that this noble city suffered its first dilapidation. The monuments of ancient art, collected from all parts of the world, were defaced and broken to pieces, not simply from a bigoted rage against any superstition different from their own, but from a crusade of ignorance against whatever bore the stamp of literature and science. A contemporary writer details particular specimens of art that were wantonly broken and destroyed; and the present denuded state of the city attests that the deeds of those barbarians were as destructive as those of the equally ignorant Turks. Their utter contempt for learning was displayed in various ways: in riding through the streets, they clothed themselves and their horses in painted robes and flowing head-dresses of linen, and displayed on them pens, ink, and paper, in ridicule of the people who used such worthless things. It was therefore no exaggeration when the Greeks called them *Αγγραμματοι και αναλφαβητοι Βαρβαροι*, “Barbarians

who could neither read nor write, who did not even know their alphabet.”

The Latins, who had thus seized on the capital, usurped the whole of the Grecian territories, and divided it among themselves. Five sovereigns, of the western invaders, occupied the throne in succession, till it descended to Baldwin. Michael Palæologus was destined to restore the ancient and rightful dynasty. In the year 1261, Alexius, a noble Greek, who was dignified with the name of Cæsar, commanded a body of troops in his service. He crossed the Hellespont into Europe, and advanced cautiously under the walls of the city. There was a body of hardy peasantry, at that time cultivating the lands of Thrace, of very doubtful allegiance. They were called volunteers, for they gave their services freely to any one who paid them. These bold men were induced to join themselves to the forces of Alexius; and, by stratagem, they entered the town. They gained the co-operation of a Greek, whose house communicated with the wall by a subterranean passage. Through this, Alexius was introduced with some of his volunteers; but he had scarcely passed the golden gate, when the peril of the enterprise struck him, and his heart failed him. He was pushed on, however, by his bolder companions, and at length emerged from the dark passage into the Greek house in the heart of the city. From hence they suddenly issued, and, though few in number, soon filled the streets with terror and dismay, from the suddenness of their attack, and the unknown extent of the danger. But every one

was predisposed to join the enterprise. They looked upon the Latin conquest with irrepressible and increasing horror, and the streets were soon filled with shouts for Michael. Baldwin, utterly unapprehensive and unprepared, was suddenly roused from his sleep: he made no attempt to preserve his usurped power. He escaped to Italy, where he lived a private life for thirteen years, an object more of contempt than pity, vainly soliciting aid to recover a kingdom which he had neither right to keep, nor courage to defend.

The Greeks were thus restored to their capital, after their Latin allies had held an unrighteous possession of it for fifty-seven years. As the ravages of their hands were irreparable and permanent records of their oppression, so the memory of them was indelible. It caused that irreconcilable animosity between the eastern and western people of the same faith, which has widened, to an unapproachable distance, the separation of the two churches, so that it is likely nothing within the probability of human events will ever diminish it. To such an extent had it reached, and so deeply did it rankle in the minds of the Greeks, that, two centuries after, when they were about to be overwhelmed by the resistless power of the Turks, they had rather trust to the tender mercies of the followers of Mohammed, than seek a perilous aid from their fellow-christians. To this day the memory of these events is recent in the minds of the people of Constantinople, and it has generated a lasting hostility to the Latin church, which seems only to increase and strengthen with

revolving years.

Immediately after the restitution of the city to the Greeks, a new feature was added to it: another western people were received into it, not as allies with arms in their hands, but as something still more useful—merchants, to cultivate the arts of peace, and enrich the Eastern empire by their opulence and activity. These were the Genoese. This enterprising little state had already penetrated to the remotest extremity of the Black Sea, and the commodities brought from thence were particularly valuable to the Greeks. The Oriental church prescribes a vast number of fasts, in the observance of which it is very rigorous. The Genoese had established an extensive fishery at Caffa, in the Crimea; and sturgeon, strelitz, and other fish brought down by the current of the Tanais, and fed in the flat and slimy bottom of the Palus Mæotis, were of the utmost value to the strict disciplinarians of the Eastern church. To vend this necessary commodity, and always to keep a supply for the demands of the Greek capital, they were allowed to establish a commercial mart in its vicinity.

On the northern shore of the Golden Horn rises a promontory, similar to that on which the city is built, and called for that reason by the Greeks *pera*, because it stood on the “other side,” or beyond the harbour. The extreme point of this peninsula, and just opposite the ancient Byzantium, was called Galata, for, as some say, it was the “milk market” of the Greeks, and it was assigned to these merchants, as the most convenient site for their

imports, having the Bosphorus on one side to receive them, and the harbour on the other to distribute them through the city. In process of time their town increased, and, in consequence of some attempt made by their rivals, the Venetians, they were permitted by the Greek emperor, Cantacuzene, to surround the city with a wall having turrets and battlements. It ran from sea to sea, shutting up this little enterprising community in a secure asylum, and still continues in a very perfect state. They were also allowed to use their own form of government, to elect their podesta, or chief magistrate, and to practise the forms and discipline of their own worship. Thus the mart of a few fishermen assumed the port and bearing of a considerable city. Though their independent estate has been abolished by the absorbing despotism of the Turks, they have left behind them another memorial of their consequence, beside the walls of their city: they introduced the Italian language into the East, and it is that Frank tongue that is now most universally spoken by all classes. The most respectable portion of the present inhabitants are the descendants of those merchants, and they are selected as dragomans, or interpreters, by the several European embassies.

But a new power was now preparing to overrun and astonish the world, not by the sudden and transitory inroad of a barbarous multitude, carrying with it the destruction of an inundation, and, like it, passing on, and remembered only by the ravages it left behind; this was a permanent invasion of a stubborn and persevering race, destined to obliterate the usages of former

ancient people, and establish, in their place, its own. On the banks of the Oxus, beyond the waters of the Caspian Sea, there dwelt a nomadic people engaged only in the care of their flocks and herds, and for that reason called Turks, from their rude and rustic habits. They had embraced the *Islam*, or true faith of Mohammed, and changed the appellation of Turks, which was a term of reproach, to Moslemûna, or “the resigned.”¹ From their remote obscurity in the centre of Asia, they issued, to carry the desolation of Islamism into the Christian world.

The first of this race who penetrated into the Greek possessions in Asia Minor was Othman. He seized upon the passes of Mount Olympus, and instead of razing, he strengthened all the fortified places behind him. His son Orchan conquered all the Christian cities established there, and finally made himself master of Brusa, the capital of Bythinia, which became the seat of the Turkish empire in Asia. The Seven Churches of the Apocalypse shared the same fate. Those lights of the world, swarming with a Christian people, were reduced to small villages, with a few Moslem inhabitants; even Ephesus, the great emporium of Asia, celebrated for its noble temple, had “its candlestick so removed,” that the village of Aysilûk (its modern name) now consists of a few cottages among its ruins, and contains a Christian population of only *three* individuals.

¹ The word *Islam* is mentioned in the Koran as, “the true faith.” It signifies, literally, “resignation.” A professor of it is called *Moslem*, and, in the plural number, *Moslemûna*, which is corrupted, by us, into “Mussulman.”

Philadelphia was the only city that made an effectual resistance: though remote from the sea, and abandoned by the feeble Greek emperors, it maintained its Christian independence for eighty years, against the Moslem invaders. From the fame of this first conqueror, his race adopted the patronymic as their civil designation, and called themselves, ever after, Osmanli, or “the children of Othman.”

The first passage of the Turks into Europe was attended with a romantic adventure. Soliman, the son of Orchan, was engaged in a hunting excursion, and was led by the chase to the shores of the Hellespont. An insatiable curiosity induced him to wish to cross to the other side, and visit, for the first time, this new quarter of the globe. But the terror of the Turkish name had so alarmed the Greeks, that strict orders were issued, under the severest penalties, to remove every conveyance by which they could pass from the opposite shore into Europe. Under these circumstances, Soliman formed a raft of inflated ox-bladders, and, availing himself of a moonlight night, he floated over with some of his companions. When they landed, they seized on a passing peasant, who happened to be acquainted with a subterranean entrance into the town of Sestos. He was induced, by threats and bribes, to point it out, and so a few energetic Turks seized by surprise on this first European city. By this exploit a communication was at once established with their companions in Asia. Fresh succours crossed over and seized on Gallipoli, and thus the Turk first planted his foot in Europe.

Amurath availed himself of all the benefits of his brother's adventurous enterprise. He appointed a singular custom at Gallipoli. The marauding Turks, now established on the European side of the Bosphorus, made slaves of all the Christians they could seize on, and sent them over to Asia by this passage. Amurath claimed for his share a certain portion as toll. Of the young males so obtained, he formed that tremendous militia that were afterwards to terrify and control their own country. He caused them to undergo the rite, and be instructed in the doctrines and discipline, of his own prophet. A Dervish named Hadgee Bectash, of great sanctity and influence, was then called in, to give this corps his benediction. Laying his hand on the head of the foremost, the sleeve of his coat fell over his back, and he blessed them by the name of *yeni cheri*, or "new soldiers." Both circumstances afterwards distinguished them—the sleeve of the dervish was adopted as part of their uniform, and the name of janissary, corrupted from *yeni cheri*, was the terror of Europe for more than five centuries. With these young and vigorous apostates to Islamism, he subdued all the country to the base of the Balkan mountains, and having obtained possession of Roumeli, the "country of the Romans," as the territory of the modern Greeks was called, he finally established himself at Adrianople, which now became the Turkish capital of Europe.

This prince was succeeded by Bajazet, called, from his impetuosity, and the awful destructiveness of his career, *Ilderim*, or "the thunderbolt." He extended his conquests into the heart of

Europe, penetrated into the centre of Hungary, and threatened to proceed from thence to Rome, to feed his horses with oats on the altar of St. Peter; but first he resolved to possess himself of the Christian capital of the East. To this end he advanced against Constantinople, and for ten years pressed it with a close siege. Its fate, however, was yet delayed by the sudden appearance of another extraordinary power, which, having subdued the remote parts of the East, and left nothing there unconquered, in the restlessness of ambition turned itself to the west in search of new enemies. This was the power of the Tartars, led on by *Demur beg*, or “the Iron Prince.”² To oppose this new enemy, the siege of Constantinople was raised, and its fate suspended while the legions of barbarians encountered one another, and the Thunderbolt was to resist the Man of Iron. The battle was fought on the plain of Angora, where Pompey had defeated Mithridates. After a conflict of two days, the Turks were totally routed. Bajazet fell into the hands of the conqueror, and the treatment he experienced was such as one execrable tyrant might expect, or a still more execrable might inflict. He whose custom it was to celebrate his massacres by pyramids of human heads, erected at the gates of every city he conquered, would not hesitate to treat the rival whom he hated, and had subdued, without pity or remorse. He enclosed his captive in a cage, like a wild beast exposed to public view, and, as he was lame, made

² He was lame of one leg, and hence called *Demur lenk*, which we have corrupted into Tamerlane.

him and his cage a footstool to mount his horse. The end of Bajazet corresponded with his life; impatient of control, and stung with desperation, he beat out his brains against the bars of his prison. Tamerlane possessed one redeeming quality, which distinguished him, in some measure, from his fellow-barbarians. He entertained no hostility to Christianity: on the contrary, he allowed a temple, dedicated to its worship, to be erected in Samarcand, his capital. He did not follow up his conquest by renewing the siege of Constantinople; so that this Christian capital, by his interference, was spared for half a century longer.

But the time at length arrived, when the man was born who was permitted by Providence to inflict this destruction. This was Mahomet II., endued with such opposite and contradictory qualities, that he may be esteemed a monster in the human race. He was the second son of Amurath II., by a Christian princess; his father had imbibed so deep an enmity to Christianity, that he brought his son, like Hannibal's, to the altar, and made him vow eternal hostility to its professors. He succeeded to the throne at the age of twenty-one, and his first acts were to strangle all his brothers, to the number of twenty-two, and to cast into the sea all the wives of his father who might be likely to give birth to posthumous offspring. The progress of his reign was in conformity to this commencement. His fixed and never interrupted intention was, to possess himself of Constantinople, and to convert the great capital of the Christian world into the chief seat of Islamism, and there was no effort of force or fraud

which he did not use to accomplish it.

He is represented, by historians, as starting from his sleep, excited by dreams of conquering the city, and as passing his days in devising means for its accomplishment. Among others, he caused to be cast, at Adrianople, those enormous pieces of battering cannon, capable of projecting balls of 800 pounds weight, which have been the wonder and terror of future ages. They still lie at the fortresses which line the Dardanelles; and the English fleet, under Admiral Duckworth, in modern times, experienced their tremendous efficacy.

The Greek empire, at this time, was confined to a limited space. The emperor Athanasius had, some years before, betrayed his weakness by his apprehension. A rude and fierce people from the shores of the Volga, and thence called Bulgarians, had crossed the Balkan mountains, and carried their inroads to the walls of the city. As a protection against their incursions, a wall was commenced at Derkon on the Euxine, and continued across the peninsula to Heraclea, on the Propontis, enclosing an area of about 140 miles in circumference, called "the Delta of Thrace," and beyond which the feeble Byzantine power could hardly be said to extend. The Turks trampled it down, and, to cut off all communication by sea, seized upon and rebuilt the castles of the Bosphorus, and then beleaguered the city with an army of 200,000 men. Where were now the fanatics of the Cross, to uphold it in its utmost need? they were applied to, and they affected to sympathize with their brethren in the East;

but not one came to support this great bulwark of that faith, which the Osmanli had every where suppressed, to establish the intolerant creed of the Koran. The sovereign pontiff had predicted the fall of the heretic Eastern church, and withheld his aid till his predictions were accomplished. The whole force, therefore, to defend the walls, a circuit of twelve miles, and oppose the countless numbers that surrounded them, was 8000 men.

The invincible courage of this handful of Christians repulsed the Turks in all their fierce assaults. The fortifications on the land-side were formed of a double wall, with an interval between. In vain did the enormous artillery of Mahomet batter large breaches in the outside; there was still another, to which the defenders retired, and from which they could not be dislodged; and after fruitless attempts to penetrate this last retreat, Mahomet was about to abandon the siege in despair, when he thought of an expedient as incredible as apparently hopeless. The city had been defended on the sea-side by a series of iron chains, drawn across the mouth of the harbour, which effectually excluded the Turkish fleet. He now conceived the idea of conveying his ships by land, from the Bosphorus, across the peninsula; and this he effected. Having prepared every thing, as soon as it was dark his machinery was laid—the ships were hauled up the valley of Dolma-Bactché and across the ridge which separated it from the harbour; and the next morning the astonished Greeks, instead of their own, beheld the Turkish fleet under their walls. A general

assault was now commenced on all sides, the good and gallant Palæologus, the last and best of the Greek emperors, was killed in one of the breaches, and the Turks poured in over his body.

The Greeks now rushed in despair to the church of Saint Sophia. They were here assured that an angel would descend from heaven with a sword, and expel their enemies from the city, and they waited for the promised deliverance; but the Turks, armed with axes, battered down the outer gates, and rushed in among the infatuated multitude. The city was given up to plunder, and those who escaped the carnage were sold as slaves. Among them were 60,000 of the first families—females distinguished for their beauty and accomplishments, and men eminent for their rank and literary attainments. Poets, historians, philosophers, and artists, all were reduced to a common level, and sold as slaves, to hew wood and draw water for the rude and brutal barbarians who bought them. Such was the end of the great Christian empire of the East, which was extinguished by the downfall of Constantinople, after it had flourished, from its first dedication to Christ, 1123 years. It was founded in May 330, and it terminated in May, 1453. The feebleness of its government, the vices of its emperors, and the weak superstition of its people, were natural causes to accelerate its fall, and induce us the less to regret it; while, by the arrangements of a good providence, the lights of literature, the arts and sciences which improve social life, and the gentle courtesies which endear us to our kind, hitherto shut up exclusively in this city, were now diffused over

a wider sphere; and the fugitives that escaped, and the slaves that were sold, brought with them those qualities into various countries, and so were instruments which, no doubt, tended to improve and ameliorate society wherever they were scattered.

When Mahomet had thus obtained the full fruition of his wishes, he speedily gave a greater latitude to that selfish cruelty, and disregard for human life, which had always distinguished him. Some acts of this kind are recorded of him, from which the ordinary feelings of our nature revolt as altogether incredible. He was particularly fond of melons, and cultivated them with his own hand. He missed one, and in vain attempted to discover who took it. There was a certain number of youths, educated as pages, within the walls of the seraglio, called *Ichoglans*, and his suspicion fell on them; he ordered fourteen of them to be seized, and their stomachs to be ripped up in his presence, to discover the offender. But his treatment of the woman he loved, has no parallel in the history of human cruelty. He had attached himself to Irené, a Greek, as beautiful and accomplished as she was good and amiable; she softened his rude nature, and controlled his ferocity: and such was the ascendancy she had gained over him, that he desisted from many intended acts of brutal inhumanity, through the gentle influence he suffered her to exercise. His attachment was so strong, that the Janissaries began to murmur. To silence their clamour, he assembled them together, and caused Irené to be brought forth on the steps of the palace; he then unveiled her face. Even those rude and unpitying

soldiers could not contain their admiration: the loveliness of her features and the sweetness of their expression at once disarmed their resentment, and they murmured approbation and applause. Mahomet immediately drew his sabre, and severing her head from her body, cast it among them.—He himself died of an attack of cholera in his fifty-third year, having reigned thirty. He it was who changed the name of *Sultan*, by which the sovereigns of his nation had been hitherto distinguished, into that of *Padischah*, which is a prouder title, and which the Turks confer on their own sovereign exclusively at this day; the appellation of the city was also altered to that of *Stambool*, or *Istambol*, by which the Orientals now distinguish it.³

Selim I. began his reign in 1512, and it was distinguished by some remarkable events. He is represented, by the historian Chalcocondyles, as exhibiting in his countenance a singular display of his predominant passions—a cruelty inexorable, an obstinacy invincible, and an ambition unmeasurable. He had the wrinkled forehead of a Tarquin, the fearful eye of a Nero, and the livid complexion of a Scythian; and, to complete the expression of his countenance, his mustaches were rigid, and drawn up to his ears, so that his head resembled that of a tiger. Yet he had many great qualities, which distinguish him among

³ The origin of this word is a subject of controversy. Some suppose it derived from the Greek εις την πολιν, eis tēn polin, which they used when going to the capitol. It is, with more probability, a simple corruption of the former name. The barbarians who pronounce *Nicomedia*, *Ismid*, would be likely, in their imperfect imitation of sounds, to call Constantinople, *Stambool*.

the sultans. He erected the Tersana, or arsenal, on the Golden Horn, and so was the founder of the Turkish navy. He was an historian, a poet, and, contrary to the law of the Prophet, a painter of human figures, and in this way commemorated his own battles. He added Egypt to the Turkish dominions. The fierce militia who governed it had been originally Christian slaves, like his own, and had established a dynasty which had lasted 200 years; but the Mamelukes now fell before the superior energies of their brethren the Janissaries. Another accession was made to his subjects. His hatred to Christianity was extreme, and his persecution of those who professed it relentless; and on this account he encouraged the Jews to supply their place at Constantinople. This people had increased exceedingly in Spain, under the Moors; but, on the returning power of the Spaniards, they were everywhere expelled by the inquisition. They set out from Spain, to the number of 800,000 persons, and received that protection from Turks which Christians would not afford them. They were invited to establish themselves at Constantinople and the villages on the Bosphorus, where 100,000 were located, and others in different parts of the empire. Several points of their belief and practice recommended them to the Mohammedans—their strict theology, their abhorrence of swine's flesh, their rite of circumcision, were all points of resemblance between them. They called them Mousaphir, or visitors, and treated them, accordingly, with kindness and hospitality. They are at this day distinguished as a people, still speaking the Spanish language

in the Turkish capital, which they brought with them from the country from which they were expelled.

An attempt was made to destroy Selim by a singular poison: Mustapha pasha composed a ball of soap with various aromatic ingredients, but one of so deadly a poison, that, like prussic acid, it was immediately absorbed by the skin, and destroyed the person to whose face it was applied; and this was sent to the sultan's barber, as a precious invention, to be used when shaving his master. It was accompanied by a packet enclosed in a case of lead; a precaution which excited suspicion, and led to discovery. The pasha, barber, and all connected with them, were strangled, and the sultan escaped. He afterwards died of a foul cancer, in the eleventh year of his reign, having justly acquired the name of *Yavuz*, "the Ferocious." He displayed his qualification of poet by writing his own epitaph, which is seen upon his tomb, and describes his "ruling passion, strong in death."

"The earth I conquered while alive;
In death to combat yet I strive.
Here lies my body, seamed with scars;
My spirit thirsts for future wars."

Soliman I. (or as he is by some classed II.) is represented as the greatest prince that ever sat upon the Turkish throne; and he obtained the name of "the Magnificent," for the splendour of his achievements. He commenced his reign in 1520, which lasted forty years; and made three vows, which he hoped to

accomplish before his death: to complete the hydraulic works of Constantinople—to erect the finest mosque in the world—and to establish the western capital of Islamism at Vienna. The two first he effected, and nearly succeeded in the last. After conquering all the countries between the Euxine, Caspian, and Red seas, he turned his arms to Europe, in order to accomplish his vows, and penetrated to Vienna, to which he laid siege without success; but he established a strong garrison at Buda, the capital of Hungary, and held possession of it, to renew his attempt. In the mean time, his fleets, united with the piratical states of Barbary, under the banner of Barbarossa, or “Red Beard,” ravaged the shores of the Mediterranean; and captive nobles from Spain, the most western country in Europe, were seen in chains among his slaves at Constantinople. Carrying thus his conquering arms from the Caspian to the Atlantic, and from the centre of Europe to the centre of Africa, there was but one little spot which opposed his plan of universal empire: that spot was the island of Malta. The crusaders had left this single remnant behind them, so excellent and noble as to redeem all their other failings. The knights of St. John had retired from Palestine to Rhodes, and from thence to Malta; and there they stood, the last barrier and bulwark of Christianity against the overwhelming torrent of Turkish dominion. These were now to be exterminated, and their island made the stepping-stone to establish the religion of the Prophet in the western world. The siege which Malta sustained on this occasion is the most gallant and interesting to be found

in the records of human actions. The knights amounted but to 700 men; they organized a force of 8000, and with this they had to oppose a fleet of 200 sail, carrying an army of 50,000. After incredible acts of heroism and devotedness, they compelled the Turks to withdraw the remnant of their forces; and the first effectual check was given to their hitherto resistless power.

The character of Soliman, as drawn by historians, is more perfect than that of any other sovereign who occupied the throne of the Osmanli. His love of literature, his enlightened mind, his inviolable faith, placed him in strong contrast with his fellow-sultans; yet his private life is stained with more than Oriental barbarity. He had children by two wives, one of whom was the celebrated Roxalana; the elder, Mustapha, was heir to the throne, and a youth of great promise, but Roxalana was determined to prefer her own, and to that end stimulated Soliman to put Mustapha to death. He sent for him to his tent; and as soon as he entered, caused him to be seized by several mutes, who were in waiting with a bowstring to strangle him. The young man made a vigorous resistance, when the father, fearing he might escape, raised his head above the canvass partition of the tent, and with menacing gestures threatened the mutes with his vengeance if they did not despatch him. The unhappy youth caught his father's eye, and passively submitted to his fate. He was strangled, and his body thrown on a carpet, to be exposed in front of the tent. Mustapha had yet another brother, whom it was necessary to dispose of also. He was a mere boy, and, as his mother kept

him carefully secluded within the walls of her apartments, the wily Kislár Aga, who was sent to visit her, was obliged to have recourse to stratagem to separate them. He represented to the mother that Soliman was tortured with remorse for the death of her eldest son, and wished to repair his fault by affection for the younger. He was afraid his health would suffer by confinement, and it was his wish that he and his mother should take air and exercise; and for this purpose a horse, splendidly caparisoned, was sent for the boy, and an arrhuba for herself and her female slaves. The credulous mother was persuaded, and they set out to visit a beautiful kiosk on the shores of the Bosphorus. The boy rode on "in merry mood," with the Kislár Aga, and she followed in the arrhuba. When arrived at a rough part of the road, the carriage, which had been previously prepared, broke down, and the truth instantly flashed upon the wretched mother's mind; she sprung out, and rushed after her son, who had by this time entered the kiosk with his companion. She arrived breathless, and found the door closed; she beat at it with frantic violence, and when at length it was opened, the first object that presented itself, was her only remaining son, lying on the ground, strangled, his limbs yet quivering in his last agonies, and the bowstring of the eunuch yet unloosed from his throat.

The last years of the wretched old man were imbittered by the conduct of the sons, for whose advancement he had suffered those foul murders to be committed. His son Bajazet was a rebel to his father's authority; and Selim, who succeeded him, was

the most weak and wicked of the Mohammedan line. His noble mosque, and the tombs that contain the ashes of himself and his wife Roxalana, are shown by the Turks to strangers as the most splendid monuments left by their sultans.

Selim II. succeeded to the throne in 1566, and was entirely devoted to the gratification of his appetites. His father was temperate in wine, and forbade its use under the severest penalties. It is said he attributed the failure of the attack on Malta to the violation of the law of Mohammed in this respect, and he caused caldrons of boiling oil to be kept in the streets, ready to be poured down the throat of any person, Turk, Jew, or Christian, who was found intoxicated. Selim, as if in contempt and mockery of his father, indulged in wine to such excess, that he despatched an expedition to Cyprus, and annexed that island to the empire, for no other reason but because it produced good wine. The loss of the sanguinary battle of Lepanto, in his reign, was another blow following the defeat at Malta, which shook the mighty fabric of the Turkish empire. Selim died after a reign of eight years and five months, a rigid observer of all the Prophet's laws, except sobriety.

The people of the West had now begun to recover from the terror which the first eruption of these terrible barbarians into Europe had excited, and to consider the many commercial advantages to be derived from an intercourse with them. The French and Venetians, in the reign of Selim, had already established this intercourse; and the English were supplied with

Oriental produce by the latter, who sent Argosies, or ships of Ragusa, in the gulf of Venice, to England, freighted with the wealth of the East. One of these rich vessels was wrecked on the Goodwin sands, and the Venetians were afraid to send another. But the English having tasted of Asiatic luxuries, could not dispense with them; and the enterprising Elizabeth, in whose reign the accident happened, sent Raleigh and Drake to explore the West, while Harebone was despatched to open a communication with the East. She wrote a Latin letter, addressed, *Augustissimo invictissimoq. principi Sultan Murad Can*; in which she seems not only to prize highly the incipient reformation in England, but also to recommend herself to the Turk by a principle common to Islamism, “an unconquerable opposition to idolatry.” Her letter was well received, and Sir E. Barton was appointed her first resident ambassador. He accompanied Amurath in his Hungarian wars, and died on his return to Constantinople. He was buried in the island of Chalki, and his monument still exists in a Greek convent there. Hence originated an English residence at Constantinople, and the establishment of the Levant Company, a body of merchants who, for 240 years, have caused the name of England to be respected in the East, among the most honoured nations of Europe.

Amurath III. was distinguished by the extraordinary number of his children. He had attached himself to a fair Venetian, sold to him as a slave, and raised her to the dignity of Sultana; but she had no children, and the Janissaries began to express

their discontent. They accused her of sorcery, and caused her attendants to be put to the torture, to discover what philtres she had used to entangle the sultan's affection. None were discovered, except a good and amiable disposition. Amurath, however, soon attached himself to so many others, that he filled the seraglio with 200 of his progeny. He died in the year 1595, at the age of 50, leaving 48 children alive.

The first care of his successor, Mahomet III. was the usual resort of Turkish policy. He strangled twenty-four of his brothers—nor was he satisfied with this carnage. He escaped an insurrection of the janissaries, and, suspecting that his favourite Sultana and her son were concerned in it, he caused them to be sewed up in sacks, and drowned in the sea of Marmora. He died in 1603, after a reign of 8 years.

Achmet I. also commenced his reign with a measure of Turkish precaution. He had a brother, and, to render him incapable of reigning, he caused his eyes to be put out. This horrid process is performed in various ways—either by scooping out the eyes; by compressing the forehead till the balls are forced out of their sockets; by rendering the lens opaque with boiling vinegar; or, finally, by heating a metal bason red-hot, the intense glow of which, held to the eye, soon destroys the sensibility of the optic nerve. This latter is said to be the least painful, and has been practised by the more humane. Not satisfied, however, with the operation, and still apprehensive of the janissaries, he caused his blind brother to be strangled. He was, notwithstanding,

celebrated for his taste and magnificence; and the mosque, of his erection, and called by his name, is a lasting memorial of these qualities. He died at the early age of twenty-nine, in the year 1617. His reign is remarkable for the first introduction of tobacco into Constantinople, by the Dutch, who then began to trade there, and brought with them this plant from America. It was at first strongly opposed by the mufti as a violation of the koran; but the grand vizir, who became fond of it, ordered it to be served out in rations to the janissaries, and they soon silenced all opposition.

Amurath IV. ascended the throne in 1524. He took Babylon, and caused 30,000 of its inhabitants to be massacred in cold blood, under his own eyes. In addition to the usual cruelty, and disregard of human life, which distinguished other sultans, he adopted a practice peculiarly his own. It was his custom to issue from the palace at night with drawn scimitar in his hand, and not return till he had committed some murder. Another of his favourite amusements was to place himself in a window with a bow and arrows, and pin to the opposite wall any casual passenger. Historians represent him as so fond of shedding human blood, that it seemed to be the aliment on which he lived. His caprice was equal to his cruelty; he found, or made, cause for displeasure in every thing, as a pretext to justify him. He sent thirty poor pilgrims to the galleys, because he did not like their dress. It was his delight to render those unhappy, whom he hesitated to deprive of life. Whenever an ill-assorted

marriage was likely to cause this, he adopted it. He broke suitable arrangements, and compelled young girls to marry decrepit old men, and youths of eighteen to unite themselves with women of eighty. He indulged freely in the use of wine, but disliked tobacco, and was so determined that no one else should enjoy it, that he instantly stabbed with his yategan the man on whom he detected the smell of it. One instance only of mercy is recorded in the course of his life. A certain Tiraki was an inveterate smoker, and, to indulge it, he dug a hole in the ground. Here the sultan stumbled upon him, and proceeded at once to despatch him; but the smoker bade him observe, that his edict was issued for the surface of the earth, and was not meant to extend below it. For the first time, he spared the life of an offender. He died in 1640. Unfortunately for his subjects, he reigned fourteen years.

Mahomet IV. was placed on the throne at the age of nine years, but the talent of his vizir compensated for his own want of experience. His reign was distinguished by several remarkable events. The great island of Crete, or Candia, had hitherto resisted Turkish rule. It was determined to reduce it, and, after an obstinate resistance of twenty-four years, it was at length taken by treachery. The Turks lost 200,000 men; and such were the ravages committed, that this fine island remained a desert. A second siege of Vienna followed. Tekeli, the noted Hungarian rebel, had raised the standard of revolt against his sovereign: to aid his plans, the renegade Christian called in the assistance of the greatest enemy of his faith; and Mahomet advanced

with an immense army, now certain of realizing the plans of Soliman the Magnificent, and declaring himself Sultan of all Christendom. But his projects were arrested in the moment of their accomplishment, and from a quarter least expected. John Sobiesky advanced from his deserts with his gallant Poles, and signally defeated the Turks in two engagements. They were driven from their strong hold in Pest, the capital of Hungary, of which they had held obstinate possession for 157 years, and retired behind the Danube. Since that time, instead of being the assailants, pushing on their advances into Europe, they merely struggle to keep their position in a European soil. To console himself for his losses, the Sultan, whose disposition seemed susceptible of other enjoyments besides those of war, became attached to rural occupations. The Turks have always been distinguished by their fondness for flowers, and he engaged in the pursuit of cultivating them with more pleasure than any of his predecessors. To encourage it, his vizir, Cara Mustapha, collected, in every pashalik of the empire, whatever was rare and curious in the vegetable world; the seeds, bulbs, and roots of which were conveyed to Constantinople. Hence, as some erroneously say, originated⁴ that love of flowers which at this day distinguishes the Turks; and Europe is supplied with its most beautiful specimens of floriculture by a rude people,

⁴ The fondness of the Turks for flowers was remarked by Busbequius, in his embassy to Soliman the Magnificent, a century before—*Turcæ flores valde excolunt*. Busb. p. 47. He notices the *tulip* as a flower new to him, and peculiar to the Turks.

whose coarse and brutal indulgences in other respects, seem incompatible with so elegant an enjoyment. He shortly after caused his favourite vizir to be strangled, on the suspicion of intending to master Vienna, in order to establish a dynasty for himself in Europe. His own death soon followed, by the hands of the discontented Janissaries, after a reign of thirty-nine years.

Achmet II. was more distinguished by the talents of his grand vizir, Kiuprili, than by any act of his own. The father of this man was an instance of the singular and unexpected fortune for which some are remarkable in Turkey. He was a Frenchman, born in a village called Kuperly, in Champagne, from whence he took his name. He committed a murder, and was obliged to fly, but the boat in which he escaped was taken by Algerine pirates. Under this circumstance, whoever assumes the turban is no longer a slave. He did not hesitate to abjure his faith, and enrolled himself among the Janissaries at Constantinople, where he obtained paramount influence in that turbulent corps. His son was raised to the rank of grand vizir—governed the great Turkish empire—and set up and deposed sovereigns at his pleasure. His destruction was resolved on by the Kislár Aga, who feigned a plot in which he was concerned against the sultan,—while in the act of revealing it, a mute raised the curtain of the tent. Accustomed to listen rather by sight than sound, he at once learned the subject of the conversation by the motion of the lips, and revealed it to Kiuprili. The Kislár Aga was strangled, his secretary hanged in his robes of office with his silver pen-case suspended from his

girdle, and Kiuprili remained in the ascendant. As if to mark his hatred of the religion for which his father had apostatized, he caused two patriarchs of the Greek church to be strangled in prison. He was killed in battle in Servia—the Turks were everywhere defeated—and his master soon after died of grief in 1695.

The reign of Mustapha II. was marked by calamities which have never since ceased to afflict the Turkish empire. Besides the ordinary inflictions of war, every other seems to have been laid, by the hand of Providence, on this ruthless nation: Constantinople and Pera were utterly destroyed by fire—a bolt of thunder fell on the imperial mosque, and left it in ruins—the caravan of pilgrims proceeding to Mecca was attacked by Arabs, and 25,000 of them put to the sword—the turbulent Janissaries, availing themselves of every pretext for discontent, were again in a state of insurrection, and compelled the sultan to fly for his life to Adrianople, along with the mufti. Here he was obliged to surrender the unfortunate head of the church, who was treated with every indignity, and then thrown into the river, where he perished. The new mufti, with his son, were seized, tortured, and executed; and the sultan himself was soon after deposed in 1703, and his brother Achmet set on his throne. This military revolt was the most serious that had afflicted the empire since its foundation, and was a prominent feature of that principle of total disorganization, which seemed inherent in the political and moral state of this people.

Achmet III. was called to succeed his brother, and his first act was to avenge himself on the conspirators, who had placed him on the throne in a truly Turkish manner. He disarmed their suspicions by rewards and promises, and, having separated them into various situations of trust and profit, caused every man of them to be strangled in detail.

Notwithstanding the state of insecurity of every thing in Turkey, it nevertheless became in his reign the asylum of the Christian monarchs of Europe. Charles XII. of Sweden, and Stanislaus the king of Poland, whom he had set up, both fled thither for protection: yet, violent and outrageous as was the conduct of “Macedonia’s madman,” whom the Turks for folly and obstinacy called “Ironhead,” both kings were treated with kindness and hospitality. They were followed by their great enemy, the czar Peter, whose usual sagacity seemed to have deserted him. He was shut up behind the Pruth by the Turks, and they had now the opportunity of holding three Christian monarchs in their hands, and dictating what terms they pleased: but avarice, that ruling passion of the Osmanli, saved Peter and his army—Catherine, his wife, who had accompanied him, brought in the night all her personal jewels, and as much money as she could collect, to the czar, who immediately sent them to the grand vizir: he was not able to resist the offer, and the Russian monarch and his army were allowed to depart in peace.

Another circumstance distinguished the reign of Achmet III., even still more important than his being the arbiter of the fate

of three Christian kings. The art of printing had now been invented for more than two hundred and fifty years, and every other state in Europe had adopted the important discovery. The Turks alone rejected it, and assigned, as a reason, that it was an impious innovation. They allowed no book but the Koran, they affirmed that it contained every thing necessary for man to know, and any other knowledge was worse than useless. Such was their veneration for this book, that it was strictly forbidden to sit, or lay any weight, upon a copy of it; and if a Frank was detected in the act of doing so, even unwittingly and by accident, he was immediately put to death. This veneration they extend to paper of any kind, because it is the material of which the sacred book is composed, and that on which the name of Allah is written; and hence they strictly prohibit its being desecrated by any common use, and carefully lay up any fragment of it which they accidentally find. The process of printing they consider as compressing and defiling a sacred book, and the mufti denounced it. It was not, then, till the year 1727, that this innovation was tolerated, and a press established at Constantinople. Even then it was done in such a way as was attended with no advantage to an ignorant people. It was still prohibited to print the Koran, and, as that was almost the only book read in the empire, little was added to Turkish knowledge. Achmet was soon after deposed, and the patron of printing deemed unfit to reign.

He was succeeded in 1730 by his nephew Mahomet, the fifth

of the name who had ascended the throne of Turkey, but usually called Mahmoud I. It was in his reign the celebrated usurper, Thamas Kouli Khan, seized on the crown of Persia, and war was kindled with the Turks. These nations comprise the two great sects into which the followers of the Prophet are divided. The Persians hold in abhorrence Abubekir and Omar, whom the Turks revere; and they adhere to the doctrines of Ali, whom the Turks abhor. The latter call themselves *Sunni*, or “the orthodox,” and have no fellowship or communion with the *Rafazir* or *Shiites*, “infidels” or “heretics.” They affirm, that Allah may have mercy on Jews and Christians, but he will have none on the Persians, whom he hates sixty and ten times as much as the most inveterate infidels. The enmity, therefore, between the discordant sects of the faithful is even greater than between the faithful and the infidel. It was the enlightened policy of Thamas Kouli Khan to put an end to this bloody dissention, and reconcile the different shades of opinion among the professors of the same religion. It was stipulated as an article in the peace which followed, that their respective priests should labour assiduously to this end; but, like all such attempts, it was unavailing, and the enmity is at this day more inveterate than ever. Mahmoud died in 1754, and was regretted as the least sanguinary of the Ottoman race.

But the time was now approaching when the dynasty of the Mohammedans in Europe seemed hastening to its close. The Russians, ever since the capture of Asoph, on the Mœotis, by Peter the Great, had never ceased advancing on Constantinople.

The Turkish territories on the north of the Euxine were intersected by vast rivers which fell into that sea; and the policy of the Russians was, to advance from river to river, and, at the end of every war, to make the last the boundary of their territory, and secure for themselves all that lay behind it. In this way Catherine pushed her frontier to the Dnieper, and built a naval arsenal at Cherson, thereby establishing a naval supremacy on the Black Sea; and, that her object might not be ambiguous, she caused to be inscribed on the western gate, "This is the road to Constantinople." Meantime, the Turkish government seemed to contain within itself the elements of rapid decay. While all Europe was advancing in the arts and sciences which improve life and strengthen kingdoms, the Turks alone stood still and refused to move—their ignorance inveterate, their obstinacy intractable, their cities falling to ruins, their population daily decreasing, their internal dissensions growing more sanguinary, and, above all, the insolence of the Janissaries without control—interdicting every improvement, paralyzing every effort, utterly inefficient as soldiers, and formidable only to their own government. The first step, therefore, was to establish some force to restrain these men, that the people might be at liberty to follow other states in the march of amelioration: and this was now undertaken by the reigning sovereign.

Selim III. was the most amiable and enlightened man that had yet filled the throne of the Osmanli. He succeeded his uncle, Abdal Hamed Khan, whose sons were infants at the time of

their father's death in 1789. His anxious wish was to correct the prejudices, and enlighten the ignorance of his subjects, by gradually introducing European usages among them. His first improvements were military: a corps was formed, adopting the European discipline, and called the *nizam dgeddit*, or "new regulation." Against this innovation the Janissaries revolted: they spurned with indignation all customs but their own; they thought their institutions the perfection of human nature, and that any change must be a degradation. They therefore deposed Selim in 1807, and called to the throne his cousin, Mustapha IV., the son of Abdul Hamed Khan, who had now arrived at adult years. Selim, however, by his many good and amiable qualities, had secured the affections of a large body of his subjects, who, though they did not accede to his military plans, were strongly attached to his person: and among these was Mustapha Bairactar.

This man was a rough soldier, of large stature, and immense bodily strength, fierce in disposition, and coarse in manners, but susceptible of the most affectionate attachment. He was called Bairactar because he had been originally a standard-bearer, and, though now raised to the command of a large army, with the usual pride of a Turk, still retained the original name of the humble rank from which he had raised himself. When he heard that the master he loved was deposed and a prisoner, he hastened with his army to the seraglio, and demanded admission at the great gate of the Babu Humayun.

Mustapha, who was of a light and frivolous, though cruel

character, was in the habit of amusing himself daily on the Bosphorus; and when he heard of this insurrection in favour of his deposed cousin, he hastened to land at the sea-gate of the seraglio. He here motioned to his attendant eunuch, who ran to obey his orders. Selim was found in his private apartment, engaged in the performance of the *namaz*, at the hour of prayer, which he never omitted. In this position he was seized by the eunuch, who attempted to strangle him. He started up, however, and made a vigorous resistance; but his murderer, twining round his legs, seized him in such a way as gave him exquisite pain: he fainted, and in this senseless state was strangled. Meantime, the Bairactar thundered at the great gate, and threatened to batter it down, if the deposed sultan was not produced. He was answered, that his wish should be immediately complied with. The gate was thrown open, and the lifeless Selim cast before him: the rough soldier threw himself upon the body of his gentle master, and wept bitterly.

Another revolution immediately ensued—the cruel and frivolous Mustapha was deposed, and the soldiers searched for his brother Mahmoud, who was known to be in the seraglio, but was no where to be found. It was at length discovered, that a slave attached to his person had immediately seized him when the disturbance began, and hurried him to an oven, where she shut him in, and kept him concealed. From thence he was taken, and placed on the throne. His first act of Turkish policy, immutable in ferocity and disregard of human life, was to cause his brother

Mustapha to be strangled; and his next, to cast into the sea all the females of his brother's harem, lest any of their children, even then unborn, should cause a disputed succession.

The present sultan, Mahmoud II., was born in the year 1788; he was the second son of Abdul Hamed Khan, and is now the only survivor of fifteen male children. He was placed on the throne on the 28th of July, 1808, and from the moment of his elevation showed symptoms of that energetic and resolute character which has since distinguished him. The Russians had advanced from the Pruth to the Danube, and, in the disorganized state of the Turkish army, there was no force to oppose them. The young sultan erected the standard of the Prophet at Daud Pasha, just within the walls of Constantinople; he raised a large army, and the Russians were compelled to retire without crossing the Balkan mountains, as all Europe expected; but they left behind them, in the bosom of the Turkish empire, a more formidable force than their own arms—and this was, the discontented Greeks.

The Greeks, retaining that excitability and impatience of control which ever distinguished that nation, and which centuries of slavery and oppression could not subdue, were ever ready instruments in the hands of the Russians, to embarrass and annoy their enemies. The identity of their religion, the Russians having early become members of the Greek church, gave them a powerful influence, and in 1790 a deputation of Greeks waited upon the Empress Catherine, to request her interference. One of her sons was baptized Constantine, the favourite name of the

Greek emperors, brought up by a Greek nurse, and intended for the throne of Constantinople. Several attempts at revolt were unsuccessful. Their allies always sacrificed the unfortunate Greeks to their own plans of ambition: every insurrection was followed by confiscation and massacre, and at length it was proposed, in the divan, to cut off the whole race, and extirpate the name of Greek. From this they were preserved by the avarice of the Turks, for, were this measure executed, there would be no one to pay the capitation tax; and this appeal to their cupidity alone saved a whole nation.

The Greeks, however, were now become an opulent and intelligent people; availing themselves of all the lights and advantages which the Turks neglected, they had accompanied the rest of Europe in the march of improvement, and determined to rely no longer on Russian faith—but to attempt their own emancipation. A mysterious society, called *Hetairia*, was ramified wherever a Greek community was established, who prepared for another insurrection. In the year 1815 a secret meeting was held at Constantinople, and it was resolved on. Six years after, the standard of revolution was raised by Ypselantes, in Moldavia. It was responded to by a general rising in other places, and, after a sanguinary conflict against the whole power of the vast Turkish empire, their independence was finally established, a new nation was recognized in Europe, and modern Greece for ever severed from their barbarian masters.

The utter impotence of the Turkish power was so clearly

established by this event, that it was obvious nothing but a change of its institutions could save it from total dissolution. Mahmoud therefore was determined to effect this change, or perish in the attempt. His preliminary step was the extirpation of the Janissaries. This desperate militia now turned up their kettles in the Atmeidan and 40,000 men rushed round them. The sultan caused the standard of the Prophet to be displayed in the Mosque of Achmet, and all the well-affected flocked to it. He required a *fetva* from the Sheik Islam, to authorise him to kill the Janissaries if they resisted: it was granted by the chief of the Faith, and he sent his adherent, *Kara Gehenna*, or “the black infernal,” to execute it. The Janissaries were surrounded with artillery, and he at once opened a discharge with grape-shot on the dense crowd. He battered down their *kislas*, or barracks, over their heads, and never ceased till this fierce and formidable body of men were left a monument in the midst of Constantinople, a mound of mangled flesh and smoking ashes slaked in blood. To perpetuate the utter destruction of this corps, and ensure its extinction, a firman was issued, obliterating its very name, and declaring it penal for any man ever to pronounce it.

Just before the destruction of the Janissaries at Constantinople, that of the Mamelukes had been effected in Egypt. These descendants of Christian slaves, equally formidable to the Porte, had been doomed to like destruction by the predecessor of Mahmoud. They were invited to a feast on board the Capitan Pasha’s ship, when the most formidable of their

chiefs were seized and strangled. The remnant were induced, by solemn promises of protection to enter the fortress of Cairo, when every man of them was sacrificed in cold blood, without pity or remorse. Thus these two corps, originally formed and recruited from a Christian population, became, in the hands of the Osmanli, for many centuries, the most powerful and unrelenting opponents of the people professing the faith of their ancestors, and at length became so formidable to their employers as to render their own destruction necessary. Not a remnant of these extraordinary renegades, now exists in the world, and the very names of Mameluke and Janissary are condemned to everlasting oblivion.

The energetic and terrible sultan, having thus silenced opposition, and created unanimity to his plans, by putting to death every man that presumed to differ from him in opinion, proceeded rapidly with his reforms. A new order of things was every where established. The soldiers, who were a mere uncontrollable rabble, every one dressed according to his own fancy, and doing whatever seemed good in his eyes, were now clad in regular uniform, subject to discipline, and exercised in European tactics. Civil usages which stamped the Turks with barbarism, were abolished. Ambassadors, who represented infidel kings, were no longer dragged by the neck into the presence of the sovereign of the faithful like criminals, or sent to his prison like malefactors; but, above all, knowledge was no longer proscribed as an impious acquisition, and ignorance

cherished as a venerable quality. Lancasterian schools were opened; literary works on various subjects were written by Turks, and published at the press at Constantinople, now revived for that purpose; and, finally, an innovation was introduced, supposed to be altogether hopeless and extraordinary, among a people so stubborn and prejudiced: to spread the lights of European knowledge with more rapidity, and present them daily to the eyes of every man, four newspapers were established in the capital, in Turkish, Greek, Armenian, and French, for the different people that compose the population; and thus 700,000 persons, the calculated number of inhabitants on both peninsulas, instead of being kept in utter darkness of every thing around them, are now constantly apprised of all that passes, not only in their own, but in every other country. The arts, the sciences, the improvements in social life, the incidents and events which happen in the world, are subjects to which the attention of the Turk is now turned, and the fictions of his “story-tellers” are superseded by the realities of life. Every day the distinctions which marked this great capital, as an Asiatic city on an European soil, are beginning to disappear, and it is probable that, in a few years, such an amalgamation of its inhabitants with those of other European cities will take place, that the strong characteristics which lately distinguished it will only be found in our pictorial representations.

EMPERORS AND SULTANS OF CONSTANTINOPLE, FROM THE DEDICATION OF THE CITY TO THE PRESENT DAY

**Those individuals only of each dynasty
are noticed who reigned at Constantinople**

GREEK DYNASTY

Family of Constantine

Flavius Valerius Aurelius Constantinus I. was born in Britain, A.D. 272; crowned at Rome, 306; transferred the seat of empire to Constantinople, and dedicated the city to Christ, 330; died 337, after a reign of thirty years and nine months. The place of his birth is doubtful; by some said to be Dacia; by others, Britain, of which his father was governor, where he married Helena, a British lady. Among other evidence is the panegyric of Eumenes, "Oh, Britain! blessed of all lands, who first beheld Cæsar Constantinus," &c. Constantine was esteemed an eloquent preacher, and one of his sermons has come down to us. He left behind him three sons, who succeeded him.

Flavius Julius Constantinus II. Junior, succeeded his father: he was born at Arles, 312; crowned, 337; and was killed in 340 in battle, and his body cast into the river Elsa.

Flavius Julius Constantinus was born in Pannonia, 318; crowned, 326; and died of apoplexy, 361.

Flavius Julius Constans I. was born 330; crowned, 333; and died, 350. The manner of his death is disputed: he either was killed in battle, or put an end to his own life, to escape his enemies.

Flavius Claudius Julianus, nephew of Constantine the Great, was born at Constantinople in 332; crowned, 361; and died, 363. He was killed in battle in Persia, by an arrow from a Persian horseman. He endeavoured to extinguish Christianity, and obtained the name of the *Apostate*. In him the family of Constantine terminated.

Family of Jovian

Flavius Jovianus was born in Pannonia in 324; crowned, 363; and died, 364. He was suffocated by the fumes of charcoal. He revived Christianity, but lived only seven months and twenty-one days after he came to the throne.

Family of Valentinianus

Flavius Valerius Valentinianus I. was born in Pannonia in 321; crowned, 364; and died, 375, of apoplexy.

Flavius Gratianus was born in Belgium in 359; crowned, 367; and killed in battle, 385. The empire was now divided into Eastern and Western; Valentinianus II. was nominated to the latter, and Valens to the former.

Flavius Valens was born in Pannonia in 328; crowned, 376; and burnt to death in a cottage in Thrace by the Goths, 378.

Family of Theodosius

Flavius Theodosius I. was born at Seville in Spain in 335; crowned, 379; and died, 395, of a dropsy. He obtained the name of the *Great* for his achievements. Among others, he restored peace in Britain, when disturbed by the Picts. To encourage the arts, he erected a splendid column at Constantinople, to rival that of Trajan at Rome. It was cast down by an earthquake, and no longer exists.

Flavius Arcadius was born in 379; crowned, 395; and died, 408. He followed his father's example in erecting a splendid column: both have been prostrated by earthquakes. His brother Honorius succeeded to the Western empire.

Flavius Theodosius II. junior, was born in 401; and died, 450. He was nominated to the empire the year after his birth. He reestablished public schools at Constantinople, with a view to revive literature, and published the Theodosian code of laws. In his reign the Romans abandoned Britain, never to return.

Marcianus was born in Thrace, of obscure parents, in 387; crowned, 450; and died, 456. He erected a pillar at Constantinople, which still stands. In early life, he found the body of a man, and buried it; but he was accused of the murder, and would have been executed, had not the real murderer appeared, and saved him.

Family of Leo

Flavius Leo I., (Macela,) was a native of Thrace, called to the empire in 457, and died in 474, after a reign of seventeen years and six months. He was the first Christian potentate of the East crowned by an ecclesiastic. After him, the ceremony was generally performed by the patriarch. He obtained the name of *the Great*.

Flavius Leo II. minor, was born 457; and died 474, aged 17, having reigned but ten months. He was the grandson of Leo I.

Flavius Zeno, (Tarasicodista,) was born in Isauria, in 426, succeeded Leo II. as sole emperor, and died in 491, having reigned seventeen years. Some affirm he was buried alive by his wife. The term Tarasicodista was an Isaurian name, which he changed for Zeno. Under him, the Western Empire was entirely destroyed, and Odoacer, king of the Heruli, was proclaimed king of Italy. For fifty years after, till the time of Justinian, the reigns of the emperors are obscure and indistinct.

Family of Anastatius

Flavius Anastatius, I. (Dicorus,) was born at Dyrrachium, in 430, and was killed by lightning in his palace in 518, having reigned twenty-seven years and eleven months. He was distinguished for running a wall from the Euxine to the

Propontis, and including a triangular space, called the “Delta of Thrace.”

Family of Justinus Thrax.

Flavius Anicius Justinus I. was born in 450, in Illyria, called to the throne on the death of Anastatius, and died in 527, after a reign of eight years and seven months.

Flavius Anicius Justinianus I. was born in Dacia, in 482, and died in 565, after a long reign of thirty-seven years and seven months, which was devoted to useful objects. Besides the erection of the church of St. Sophia, he introduced the culture of silk into Europe, and caused to be drawn up the codes, pandects, institutes, and, a few years after, the digest of laws, forming a system of civil jurisprudence, which is an everlasting monument of his reign. Under him, Proclus, a second Archimedes, set fire to the Gothic fleet by means of a concave mirror of brass.

Flavius Anicius Justinus II. junior, (Curopalata,) was born in Thrace, crowned on the death of his uncle Justinian, and died in 578, after a reign of twelve years and ten months. He had been superintendent of the palace, and hence the title Curopalata.

Family of Tiberius

Flavius Anicius Tiberius, I. called the New Constantine, was born in Thrace, and died in 582, after a reign of three years and ten months.

Flavius Mauricius Tiberius II. was born in Cappadocia, in

539, and was killed in 602, having reigned twenty years and three months. In his reign Augustine and his monks proceeded to preach Christianity in Britain, and the Saxon heptarchy commenced.

Family of Phocas

Flavius Phocas was crowned in 602; he died in 610, after a reign of eight years. He murdered his predecessor Mauricius, and decapitated him and his five children: he was himself assassinated by his successor Heraclius. He is represented as a monster among the emperors: his person small and deformed; his hair and eyebrows red and shaggy; and his cheeks disfigured with scars; his temper was savage; his pleasures brutal; and he was grossly ignorant, not only of letters, but his own profession—war. From the time of Justinian, the pleadings of the courts had been in Latin, but from the reign of Phocas, they were held in Greek, and the writings formed a barbarous mixture of Greek and Latin characters.

Family of Heraclius

Flavius Heraclius, son of the præfect of Africa, sailed to Constantinople, and having put Phocas to death, was crowned in 610. He died in 641, of dropsy, after a reign of thirty years and five months. He was distinguished for his conquests over the

Persians, and for his pilgrimage to Jerusalem to restore the true cross; the ceremony resulting from it is still called “the Elevation of the Cross.” In his reign Mohammed fled from Mecca to Medina, and the era of the Hegira commenced.

Flavius Heraclius II. or Constantinus III. was born in 612, and died by poison in 641; having reigned but one hundred and three days. He was associated in the empire with his brother Heracleonas.

Flavius Heraclius Constans II. was born in 630; and was smothered in a bath in 668; after a reign of twenty-seven years.

Flavius Constantinus IV., (Pogonatus,) died in 685; after a reign of seventeen years. He was called Pogonatus, or “the Bearded,” because when he went against the tyrant of Sicily to avenge his brother’s death, he would not suffer his beard to be cut till he had effected his purpose. In his reign the city was besieged by the Saracens, and their fleet destroyed by the Greek fire.

Flavius Justinianus II., (Rhinometus,) was born about the year 670, and was killed in 711; he reigned first ten years. He was called Rhinometus because he was seized by his enemy Leontius, who cut off his nose. After a reign of seven years he was deposed, and then restored, and reigned six more. With him and his young son was extinguished the race of Heraclius, after enjoying the sovereignty for one hundred years.

Filepicus Bardanes, was blinded, and deposed one year and six months after his coronation.

Anastatius II., (Artemius,) was crowned in 713; resigned; and

was put to death by Leo Isaurus, when he attempted again to recover the crown.

Theodosius III. was crowned in 715; resigned. His sanctity in retirement was such, that he was reputed to work miracles.

Family of Leo Isaurus

Flavius Leo III., called Conon, died of a dropsy in 741; after a reign of twenty-four years and eleven months. He was called the Isaurian, from the country whence his family came to Constantinople. He began the first reformation in the Greek church, by causing all images to be pulled down, and excluded from places of worship as idolatrous.

Flavius Constantinus V., (Copronimus,) was born, 719; and died, 775; after a reign of thirty-five years and eleven months. He was in derision called Copronimus, because he defiled the font at his baptism. During his long reign he followed up the reformation of his father, and was seconded by the people, who formed themselves into associations, called Iconoclasts or “image breakers,” and destroyed every such idolatrous representation. He also suppressed monasteries. The writers of the Latin church represented Copronimus as “chained with demons in the infernal abyss;” while the Greeks venerated his tomb, and prayed before it as that of a heaven-directed saint. In his reign, historians first dated from, the birth of Christ.

Flavius Leo IV., (Chazarus,) was born at Constantinople in

750; and died of a fever in 780, after a reign of five years. He followed up the reformation, and the Latin writers affirm that he sacrilegiously took a crown with precious stones, from the church of Santa Sophia, and when he placed it on his head, his face burst out into carbuncles, similar to those in the crown, as a punishment for his impiety, and this caused the fever of which he died.

Flavius Leo Constantinus VI. was born at Constantinople in 771; and died in 797; after his eyes had been put out, he reigned seven years. In concert with his mother, Irené, he restored the worship of images, for which he is highly praised by Latin writers.

Flavius Nicephorus I. was born in Seleucia; he was drawn into an ambush by the Bulgarians, and killed in battle in 811; having reigned nine years and nine months.

Flavius Stauricius was presented with the diadem by his father Nicephorus in 803. He was grievously wounded in battle, and, after lingering in hopeless pain, he became a monk, and retired to a monastery, where he died in 812.

Michael I., (Rhangabe Curopalata,) married the daughter of Nicephorus; was proclaimed emperor in 811, on the death of his father-in-law; but was deposed, and died in a monastery, after a reign of one year and ten months.

Family of Leo the Armenian

Flavius Leo V., (Armenus,) was born in Armenia, and crowned in 813; and was assassinated while celebrating divine service in his palace in 820; after a reign of seven years and five months.

Family of Michael Balbus

Flavius Michael II. (the Stammerer,) was born in Phrygia, crowned in 820; and died in 829, of a dysentery, having reigned eight years and nine months. He was named Balbus from a hesitation in his voice. He revived the reformation by expelling images from churches.

Flavius Theophilus, called Augustus by his father, was born in 820, crowned in 829, and died in 842; having reigned twelve years and three months. He vigorously continued the reformation of the church, and is thus described, *Is impietatis paternæ æmulus cultores imaginum persecutus est.*

Flavius Michael III., (Ebriosus,) was born in 836; crowned in 842; and was assassinated in 867. He acquired the name of Ebriosus, or the Drunken, from his constant intemperance. He suffered his mother, Theodora, to introduce images into churches. The sister of the king of Bulgaria having embraced Christianity, he and all his subjects, by her persuasion, became

converts in this reign. Clocks were then first brought from Venice to Constantinople.

Family of Basilius Macedo

Flavius Basilius I., (Cephalos,) was born in Macedonia, crowned in 866, and died in 886. He was called Cephalos from the size of his head. He was a zealous promoter of image worship. In his reign, Alfred king of England died.

Flavius Leo VI., the Philosopher, was crowned by his father at the age of five years in 870; and died in 911. He devoted a long reign of twenty-five years, after his father's death, to literary pursuits, and composed works which have come down to us: amongst others, a "Treatise on Tactics."

Flavius Constantinus VII., (Porphyrogenitus,) the son of Leo VI. by his fourth wife, was born in 905; crowned in 913; and died in the year 959, of poison, administered by his own son. He was called Porphyrogenitus, or born in the purple, because an apartment in the palace was lined with that colour, in which his birth took place. It was a title generally given to those whose fathers were on the throne when they were born, a rare distinction in the Lower Empire. He was the first to whom the distinction was applied. His birth was accompanied by the appearance of a comet. He was distinguished for his devotion to literature, and left behind him "the Geography of the Empire," and other works. In his reign Arabic numerals were first used for the clumsy

prolixity of alphabetic letters.

Romanus I., (Lecapenus,) was born in Armenia, crowned in 919; and died in 946. His reign was remarkable by the siege of Constantinople by the Bulgarians.

Romanus II. junior, was born in 937; and crowned in 959. He died of poison in 963; after a reign of four years.

Basilus II., (Bulgarotoctonos,) was born in 955; crowned in 960; and died in 1025. He obtained the name "Bulgarian-killer," from the cruelty he exercised over them. He took 15,000 prisoners, and ordered the eyes to be scooped out from the heads of every ninety-nine out of one hundred.

Nicephorus II. (Phocas,) was born at Constantinople, and crowned, 963, on the death of Romanus. He was assassinated by Zemises, and other conspirators, in 969.

Flavius Constantinus VIII. son of Lecapenus, was associated with his brother, and in 1026, became sole emperor at the age of sixty-nine, and died in 1028. It was in his reign the practice of duelling was introduced: one, fought in 1026, is the first on record in the annals of the empire.

Johannes Zemises was a domestic in the palace while Nicephorus Phocas enjoyed the crown. After his assassination, he assumed himself the purple, but was poisoned in 975, after a reign of six years.

Constantinus IX., brother of Basilus II., was born in 961, and reigned singly, after the death of Basilus, three years. He died in 1028, having enjoyed the title of Augustus sixty-six years. The

reign of the two brothers, with the intervening usurpations, is the longest and most obscure in Byzantine history.

Romanus III., (Argyrus,) succeeded to the empire in 1028, and was put to death by his wife Zoe in 1034. She had administered slow poison, but, impatient of its operation, caused him to be suffocated in a bath by an eunuch, who held his head under water.

Michael IV., (Paphlagonicus,) was born in Paphlagonia, crowned in 1034, and afterwards retired to a monastery in 1041. He married Zoe after the assassination of her former husband, and his death was hastened by never-ceasing remorse. The first schism commenced in this reign between the Greek and Latin churches.

Michael V., (Calaphates,) was crowned in 1041, and was put to death the same year, after a reign of four months. He was called Calaphates because his trade had been careening boats.

Zoe & Theodora, (the Matrons,) were crowned in 1042. They were taken at an advanced age, one from a prison, and the other from a monastery. Zoe, at the age of sixty, took a third husband, and died in 1050.

Flavius Constantinus X., (Monomachus,) was crowned in 1042. He was called Monomachus from his bravery in single combat. He died in 1055, having survived his atrocious wife Zoe two years. In his reign the Turks first entered the territories of the Greek empire in Asia.

Theodora was crowned sole empress in 1055, at the age of

seventy-six, and reigned one year and ten months. She took an associate, and thus for twenty years two feeble sisters, and one an abandoned profligate, nominated whom they pleased to the empire.

Michael VI., (Stratoticus,) was crowned in 1056, and resigned the year after. He obtained the name of Stratoticus from his supposed skill in war. His aged and feeble associate died just before, the last of the Basilian dynasty.

Family of the Comneni

Isaak I., (Comnenus,) was crowned in 1057, and resigned in 1059. The name of Comnenus is one of the most distinguished of the Lower Empire.

Family of Ducas

Flavius Constantinus XI., (by some IX.) (Ducas,) was crowned in 1060, and died a natural death in 1066. During his reign Jerusalem was taken by the Turks and Saracens, William the Conqueror entered England, and the Norman dynasty began.

Eudocia was crowned in 1067, on the death of her husband, and reigned alone but one year. She was expelled from the palace, and lingered in obscurity till the time of Anna Comnena, who saw her alive in 1096.

Romanus IV., (Diogenes,) was crowned in 1068, and was

killed in 1071. He had married Eudocia, and was nominated to the crown in prejudice of her sons. He was taken prisoner by the Turks, who scooped out his eyes; of which he died, covered with worms, and in extreme misery.

Michael VII., (Parapinace,) crowned in 1071, and resigned in 1078, and retired to a monastery. He was called Parapinace because he had suffered the bushel of corn to be reduced to the size of a quart. He associated his two brothers with him in the empire, under the names of Andronicus I. and Constantine XII.

Nicephorus III., (Btoniates,) was crowned 1078: he resigned in 1081, and entered a monastery. In his reign, Doomsday Book began to be compiled in England, to ascertain the tenure of estates.

Restoration of the Family of Comnenus

Alexius I., (Comnenus,) was crowned in 1081, and died in 1118. He lived to the age of seventy-one, and reigned thirty-seven. His daughter, Anna Comnena, illustrated this era by her writings. The history of her father's eventful reign is yet extant. In England, William Rufus and Henry I. were his contemporaries, and the first crusade commenced. Johannes II., (Comnenus,) Kalojohannes, began his reign in 1118, and died in 1143, of the wound of a poisoned arrow, accidentally inflicted by himself. He obtained the name of Kalojohannes for his personal beauty. His contemporary in England was Stephen.

Manuel I., (Comnenus,) was crowned in 1143, and died in 1180. In his reign the canon law was drawn up, and the second crusade commenced.

Alexius II., (Comnenus,) was crowned in 1180, and died in 1183. He was murdered by his successor Andronicus.

Andronicus I., (Comnenus,) was crowned in 1183, and died in 1185. He was cruelly put to death, also, by his successor, who caused his eyes to be put out, and his hands cut off, and then led him through the city, seated on a camel, when he was torn in pieces by the multitude.

Isaak II., (Angelus,) was crowned in 1185, and in 1195 his eyes were put out. In his reign the third crusade commenced. His contemporary in England was Richard I.

Alexius III., (Angelus) was crowned in 1195, and died in 1204. The deposition of his brother Isaak was the pretext to the Crusaders for the sack of Constantinople.

Isaak III., Alexius IV., Alexius V., (Ducas Mourzoufle,) 1203. In six months, five emperors were crowned at Constantinople; three were murdered, and two fled. Mourzoufle (so called from his dark eyebrows) was cast from the monument of Theodosius. The Crusaders took and sacked the city, and the empire was partitioned: Lascaris obtained Nicæa and Bythinia; Alexius, Trebisonde; and Michael, Epirus.

Frank Family

Baldwin I., (Robert,) crowned in 1204. He was drawn into an ambush by the Greeks and Bulgarians, by whom some say he was cut to pieces. He never afterwards appeared. Aristotle's works were now first brought from Constantinople, Ghengis Khan reigned in Tartary, and Magna Charta was extorted from king John in England.

Henry was called to the throne on the supposed death of his brother in 1206, and reigned 10 years.

Baldwin II. was crowned in 1228; deposed in 1261. He fled to Italy. The Latin dynasty was extinguished, and the Greek restored. The Inquisition was established in the Latin church. Henry III. reigned in England.

Family of the Palæologi

Michael VIII., (Palæologus) crowned in 1262; died in 1283. He was regent during the minority of John Lascaris, whom he put to death. He endeavoured to effect an union between the Greek and Latin churches without success. The Mamelukes now seized on Egypt. Edward I. reigned in England.

Andronicus II., (Palæologus,) was crowned in 1283, and abdicated in 1328. He retired to a monastery, where he lived to the age of seventy-four. The Turks seized on Bythinia, and Othman established his capital at Brusa. From him they are since called Ottomans, or Osmanli. Edward II. reigned in England.

Andronicus III., (Palæologus,) crowned in 1328, having

deposed his grandfather, with whom he had been associated. He died of an irregular life in 1341. Edward III. reigned in England.

Johannes III., (Cantacuzene,) was crowned in 1342, and abdicated in 1355. He retired, with his wife, to a monastery, where he lived till 1411. He there composed the "History of his own Time," which is still extant. In his reign the Turks first entered Europe.

Johannes IV., (Palæologus,) was crowned on his father Andronicus's death, in 1341, and died in 1391. In his reign Amurath took Adrianople, and established a capital in Europe. Richard II. reigned in England.

Manuel II., (Palæologus,) was crowned sole emperor in 1391, and died in 1425. In his reign, Bajazet laid siege to Constantinople, which was raised by Tamerlane. Henry IV. and Henry V. reigned in England.

Johannes V., (Palæologus,) crowned sole emperor in 1425, and died of the gout in 1448. In his reign the art of printing was first discovered in Europe. Henry VI. was his contemporary of England.

Constantinus XIII., by some XI., (Palæologus,) was crowned in 1448, and killed in 1453. Mohammed took the city of Constantinople, and put an end to the Greek empire. Constantine had two brothers—Demetrius, who basely submitted to slavery, and permitted his daughter to be received into the conqueror's harem; and Thonas, who made vigorous efforts to rescue Greece from the Ottoman power. He finally retired to Italy. His children

proceeded to England, where he died: and the ashes of the last of the family of the Greek dynasty repose among the free in Britain, where their monument is still to be seen in Llanulph Church in Cornwall. It is remarkable, that the first Christian emperor of the East was born, and the descendants of the last, repose in England.

TURKISH DYNASTY

Mahomet II., (Fatih,) He was proclaimed sultan in 1451, and took possession of Constantinople on the memorable 29th of May, 1453. He died of a colic in 1481. The title of Fatih, or “the Conqueror” was given to him on the occasion, as opening a way into the Christian capital. He prepared an epitaph to be placed on his tomb, containing the names of all the kings, countries, and cities he had conquered. His contemporary in England was Edward IV.

Bajazet II. He was proclaimed in 1481, and ceased to reign in 1512. His son Selim had appointed for him a place of retreat such as he wished, but in the meantime had corrupted his physician, who poisoned him at Tzurallo. His contemporaries in England were Edward V., Richard III., Henry VII., and Henry VIII.

Selim I. (Yavuz) began his reign in 1512, and died of a fever in 1520. His contemporary in England was Henry VIII.

Soliman I. (by some II.) (Kanuni) began his reign in 1520; and terminated it in 1566. He is generally called in Europe the “Magnificent,” but by Turks, Kanuni, or the “Institutor,” as he drew up a list of institutes by which the kingdom was afterwards to be governed, instead of those traditions which had before been their unwritten law. His contemporaries in England were, Henry VIII., Edward VI., Mary, and Elizabeth.

Selim II. succeeded his father Soliman in 1566; he died in

1574. Contrary to the usual temperament of a Turkish sovereign, he was fond of peace, and sighed for repose, particularly after the loss of the terrible battle of Lepanto, in which Cervantes lost an arm. His contemporary in England was Elizabeth.

Amurath III. succeeded his father Selim in 1574; and died in 1595; a victim to melancholy and a morbid imagination. The discharge of a cannon broke the windows of his kiosk, as he reclined on his divan. Supposing that this portended his death, he died in a fever under that impression. His contemporary in England was Elizabeth, who wrote him a Latin letter.

Mohammed III. succeeded to the throne on the death of his father Mohammed in 1595; he died in 1603. He drowned all the odalisks, or female slaves, of the seraglio, suspected of pregnancy, and put to death nineteen of his brothers on the first day of his elevation. He, from policy, was advised by his mother to affect a dissipated life, and contracted a habit which he could not afterwards get rid of. He died prematurely of excess. His only contemporary in England was Elizabeth.

Achmet I. came to the throne in 1603; and died in 1607. He escaped the fate usually attendant on a younger brother in Turkey, by the premature death of his elder. His life was attempted by a Dervish, who hurled a large stone on him from the roof of a house, which bruised his shoulder. He supposed that dogs communicated the plague, and he ordered them all to be killed; but the mufti saved them, by affirming that every dog had a soul. His contemporary in England was James I.

Osman, or Othman II. succeeded his father Achmet in 1617; he was strangled by the janissaries in 1621, at the early age of nineteen years. A meteoric phenomenon, which assumed the appearance of a huge cymeter, was seen in the sky in his reign for a month, which the Turks were persuaded portended to them the conquest of the world. Charles I. was his contemporary in England.

Mustapha I. was dragged from prison, and set on the throne by the janissaries in 1621, on the death of his nephew Osman. In 1623 he was compelled to resign by the turbulent janissaries, and re-entered the prison from which they had taken him. James I. reigned in England.

Amurath IV. began his reign in 1624; and ended it in 1640; having hastened his death by an intemperate use of wine and ardent spirits, so as to break down a strong constitution at the age of thirty-one. He had conceived the extraordinary projects of extinguishing the Ottoman race, by putting his brother Ibrahim to death; but his own death anticipated his intention. He annexed Bagdad to the empire. In his reign, Cyril Lascaris, the Greek patriarch, published, at the patriarchal press, a confession of eighteen articles, declaring the faith of the Greeks on these points, similar to that of the reformed church in Europe. The contemporary reign in England was that of Charles I.

Ibrahim, succeeded his brother in 1640, and was strangled by the janissaries in 1668. He was a miserable-looking man, had a pale visage, scanty beard, seamed with the small-pox,

mean appearance, spare person, hypochondriac, and subject to the falling sickness. His contemporary in England was Charles I.

Mohammed IV. the son of Ibrahim, ascended the throne in 1648, at the age of seven years. He was deposed in 1687, and shut up in the seraglio, where he lingered in solitude four years. In the year 1666, in this reign, Sabathi Levi, or Sevi, appeared in Palestine as the expected Messiah, and was invited to Constantinople by the sultan, who promised to restore Jerusalem. Multitudes of people, both Turks and Jews, believed on him. Among other miracles, he professed to be invulnerable; but when he was set up as a mark to be shot at, his courage failed, and he confessed the imposture. Contemporary governments in England, "the Commonwealth," Charles II.

Soliman II. (III.) brother to the former, succeeded in 1687; and died in 1691, of a dropsy. He was austere and indisposed to accept the throne. He passed his whole time in studying the koran. In his reign Lewin Warner, the Dutch ambassador at the Port, caused the Bible to be translated at Constantinople into the Turkish language. The MS. remained from that time shut up in the University of Leyden, till it was discovered, and lately published by the British and Foreign Bible Society. Some copies were circulated among the Turks of Constantinople in the year 1824, which caused a firman to be issued for their suppression. English sovereigns, Charles II., James II.

Achmet II. the younger brother of Mohammed, succeeded to the throne in 1691; he died in 1695. His mind was mean and

powerless, and his person bloated: he had large staring eyes, and a very long nose. Contemporaries in England, William and Mary.

Mustapha II. brother to Achmet, succeeded him in 1695; he abdicated the throne in 1703. His contemporaries in England were William III. and Anne.

Achmet III. the brother of Mustapha, succeeded in 1703; after a reign of twenty-seven years of prosperity, he too was compelled by the turbulent janissaries, to abdicate the throne in 1730; the third whom the caprice of the people had dethroned in fifty years. His contemporaries in England were Anne, George I., and George II.

Mahmoud I., or Mohammed V., the nephew of Achmet, succeeded in 1730; he died in 1754, after a mild reign of twenty-four years. He was condescending and humble, and much regretted. It is a precept of Islamism, that every man should be prepared for his destiny, and able to support it by some useful employment. Many sultans were mechanics, and so was Mahmoud; he was a cunning worker in ivory, which he wrought with a dexterity far exceeding that of a Turk. His contemporary in England was George II.

Othman III. the brother of Mahmoud, succeeded him in 1754; he died in 1757. His reign was distinguished by the persevering and sanguinary efforts of the Russians to effect their great object of advancing to Constantinople, by urging the Greeks to insurrection. His contemporary in England was George II.

Mustapha III. (Gazi,) nephew of Othman, and son of Achmet

III., began his reign in 1757; and died in 1776. His uncle had administered poison to himself and two brothers; they perished, but he survived, and ever after retained the traces of it. The approximation of Turks to European habits and improvements, began with him. He ordered Boerhaave and Machiavel to be translated into Turkish, and commanded his son to be inoculated; and he founded a library and an academy. He made vigorous efforts against the Russians, and was thus called Gazi, "The Victorious." George III. reigned in England.

Abdul Hamed, the last of the sons of Achmet III. succeeded in 1776; he died in 1789. His reign, like his predecessors, was marked by the advance of the Russians to their great object. Sovereign in England, George III.

Selim III. the only son of Mustapha, succeeded in 1789, to the exclusion of the children of Abdul Hamed. He was deposed by the janissaries in 1807, and afterwards strangled for attempting to alter their discipline, and establish a nizam dgeddite, or new corps. He was an amiable and enlightened prince. Contemporary in England George III.

Mustapha IV. was the eldest son of Abdul Hamed, and succeeded in 1807; after a brief reign of one year, he too was deposed in 1808, and afterwards strangled. Sovereign in England George III.

Mahmoud II. or Mohammed VI. succeeded his brother in 1808. He extirpated the turbulent janissaries, remodelled the empire, and, amid more perils, perhaps, than ever sovereign

encountered, he still reigns. He is the thirtieth monarch of the Ottoman dynasty, and the twenty-fourth on the throne of Constantinople, and has seen four fill the throne of England—George III., George IV., William IV., Victoria.

END OF HISTORICAL SKETCH

CONSTANTINOPLE AND ITS ENVIRONS



T. Allom. J. Cousen.

1. Mosque of Bajazet, 2. Seraskier's Tower, 3. Yeni Jami, 4. Solimanie, 5. Mahomet, 6. Selim, 7. Tower of Galata

CONSTANTINOPLE, FROM THE GOLDEN HORN

The situations of Oriental cities, in general, possess advantages, in point of view, of which those in the west are deprived: London, Paris, Vienna, and St. Petersburg present only flat levels; and it is necessary to climb some impending height, to obtain a bird's-eye view, so as to take in any portion except the first line of houses, and the tops of a few of the more lofty edifices which rise behind them. But in the East, every city has its Acropolis: some lofty eminence is chosen to build on, the summit of which is crowned with a fortress, and the sloping sides covered with streets and houses. In this way ancient towns are described by writers, who compare them to amphitheatres, with their streets, like the seats, rising one above the other. Constantinople participates in this advantage in an eminent degree.

The approach to this magnificent city, from the Sea of Marmora, is more beautiful, perhaps, than that of any other city in the world. Before the spectator lies a romantic archipelago of islands covered with pine, arbutus, and oak woods, from whence emerges, on every summit, some monastery of the Greek church. These lovely islets seem to float upon a sea generally calm and unruffled, and are beautifully reflected from a surface singularly pure and lucid. Beside them is the coast of Asia

Minor, from which rises, at a distance, the vast contour of Mount Olympus, not, as the poet describes it, with “cloudy tops,” but usually unveiled and distinct; its flanks clothed with forests, and its summits crowned with eternal snows, glittering in sunlight, imparting to the heated atmosphere below an imagined feeling of refreshing coolness. In some states of the air, the effect of refraction is so deceptive, that the mountain seems almost to impend over the spectator.

From hence the coast sweeps round to the mouth of the Bosphorus, in a recess of which lies the town of Chalcedon. Beside it stretches, for more than three miles, the great cemetery of the Moslems, the most extensive, perhaps, in the world; and rising from the plain, and ascending the side of a hill, is the fine city of Scutari, associated with early historical recollections. It is of considerable extent, covering the inclined plain of the hill on which it is built, till the ascent is terminated by the lofty mountain of Bourgourloo, a detached portion of the great Bythinian chain. From thence a splendid view is commanded, including the romantic windings of the Bosphorus, almost for the whole extent of the strait, from the Euxine to the Propontis.

Below the promontory of Scutari, the Bosphorus rushes out with its rapid current, and, no longer confined within its narrow shores, expands itself into the open sea. The limpid torrent, like that of some great river tumbling down from its source, now wheels and boils, and creates such commotion that boats are oftentimes dangerously entangled.

On the European shore, and opposite to Scutari, two promontories project into the Bosphorus. The first is the peninsula of Pera, its lower part terminated by the ancient city of Galata, where the enterprising Genoese established one of their commercial marts under the Greek emperors, and where their language still attests their origin. The walls, with their ramparts and towers, are still entire; and the gates are nightly shut by the Turks with the same vigilant precaution as they were by their former masters. This is the crowded mart, where merchants of all nations have their stores and counting-houses, and which the active and busy genius of the Genoese still seems to animate.

The town of Pera occupies the elevated ridge of a high promontory between the harbour and the Bosphorus. On the spine of this eminence the European natives have established their residence. The merchants, whose stores and offices are below, have their dwelling-houses on this lofty and healthful elevation, to which they are seen climbing in groups every evening, when the business of the day is over. Their habitations form a strong contrast to those of the Turks. They are lofty, solid, and convenient, and from their height command a magnificent view of the circumjacent seas, with all their bays and islands. Here also the ambassadors of the different powers of Europe have their palaces, among which the British, before its destruction by fire, was the most beautiful and conspicuous.

Below the promontory of Pera, the noble harbour of "The Golden Horn" opens to the view, its entrance formed by the

points of Galata and that of the seraglio. Here it is that ships of all nations are seen floating side by side, and indicating, by the peculiarity of their structure, the people to which they belong. But the most remarkable and characteristic are those which are sent from the different parts of the vast Turkish empire, in Europe, Asia, and Africa.

The enormous vessels that compose the Turkish fleet are the most conspicuous objects. Some of them rise out of the water with a length and breadth so imposing, as to excite wonder how a nation, so ignorant of maritime affairs, and limited in their commercial intercourse, could have built such stupendous specimens of naval architecture. Many of them carry 140 brass cannon, of a calibre so enormous on the lower deck, as to throw balls of 100 lbs. weight. They are navigated by crews of 2000 men, and seem capable of opening a cannonade that could instantly sink the largest opponent. The brightness of their guns of burnished brass, the freshness of their cordage, the snowy whiteness of their sails, the gaiety and richness of their painting, always fresh and bright, give an impression that the nation to which they belong must have brought the art of ship-building to the highest perfection. On the bow of each is a colossal lion, highly carved and naturally coloured, which presents the emblem of the Turkish empire in its most formidable attitude. The first impression made by these great engines of naval warfare, is the vast superiority they possess, and the hopelessness of any opposition to them. Yet they are utterly powerless in the unskilful

hands that guide them. The Turks, like their predecessors the Persians, are impotent by sea; and as the ancient Greeks with ease destroyed the fleets of the one, so did the modern Greeks those of the other with their tiny ships. Their small craft, like fishing-boats, with decayed timbers, ragged sails, and rotten cordage, which are now sometimes seen in the harbour lying peaceably beside the Turkish men-of-war, were more than a match for those gorgeous but unmanageable masses; and their rusty iron guns, whose explosion sounded like the shot of a pistol in comparison, silenced the immense batteries of ordnance, that seemed capable of blowing a Greek island out of the water.

The galleys of Africa next attract attention; these are always summoned, and ready to join the naval armaments of their sovereign, like the military vassals of some feudal lord. Their habits of ferocity, though restrained, still continue; when attached to the Turkish fleet, they carry ruin and desolation wherever they sail. These allies destroyed, in Greece, whatever the less merciless Turks had spared, and would have utterly exterminated the remnant of that people, had not Christian Europe interfered.

Beside these pirate galleys of the Mediterranean, are to be seen moored the lofty merchantmen of the Euxine. The singular structure of these vessels is peculiar to the eastern coasts of the Black Sea, and has been preserved from the earliest times. These immense and unwieldy ships rise to a considerable height out of the water, both at the bow and the stern, and seem altogether

incapable of resisting a gale of wind. They have seldom more than one mast and one immense mainsail, and seem to move with so infirm a balance, that they totter along through the water as if about to upset every moment. Approaching Constantinople, they are overtaken, late in the year, by the violent north-easter of the Melktem, or the misty weather that then prevails; and unable to make the narrow entrance of the Bosphorus, or bear up from a lee-shore, less skilful or less fortunate than the Argonauts, they are either dashed on the Cyanean rocks, or driven on the sands. Against this misfortune they adopt many superstitious precautions. Every vessel has a wreath of blue beads suspended from the prow, as a protection against the glance of an evil eye, which is supposed to expend itself on this amulet.

But the vessel which gives the “Golden Horn” its most distinctive character and striking feature, is the “light caïque.” It is impossible to conceive forms more elegant; from their levity and fragility, they have been compared to an egg-shell divided longitudinally, and drawn out at each end to a point. They project to a considerable elongation at the stem and stern, and, gracefully ascending from below, seem to touch the water only at a point. They are made of thin beech-plank, not grosser than the birch-bark of an Indian canoe, and finished with considerable care and neatness. The gunwale and sides are tastily carved with beads and various devices of Turkish sculpture, and the pure and polished wood is not defiled by paint. The exceeding levity of the materials of which the caïques are composed, the

slight resistance they meet with in the water from the small surface in contact with it, and the great strength and dexterity of the caïquegees or boatmen who propel them, give them wonderful rapidity. The oars are not, like ours, confined in rullocks, emitting a harsh sound by their attrition, and impeding the stroke by their concussion; they are paddles of shaven beech, exactly poised by a protuberance on the handle to counteract the length of the blade, and bound to the gunwale by a single pin, with a thong of sheep-skin leather. This is constantly kept oiled, so that the stem slips freely and noiselessly through the loop, and the blade cuts the water with the whole collected strength of the rower. Each caïquegee pulls a pair of oars, and their skiffs glide along the surface with the speed, silence, and flexibility of a flight of swallows. The only objection to their structure is the difficulty of getting into them. If the passenger step on the stem or stern, his footing has no stability, as the boat has no hold of the water beneath the point of pressure: if he step on the gunwale, it turns over at once, as there is no keel to offer resistance. It requires therefore considerable caution to enter a caïque; and when this is effected, the passenger sits on the bottom, either at length or from side to side. Sometimes these unstable skiffs carry a sail, at the imminent hazard of upsetting. As they have neither keel, ballast, or rudder, the passenger must move hastily to the windward side, and watch to counterpoise the pressure of the sail. Caïques are the only ferry-boats to cross from shore to shore, and various wooden platforms, called iskelli,

project from the beach for their accommodation. On each of these stands a venerable Turk with a long beard, and generally a badge, which denotes him to be a *hadgee*, or “pilgrim,” who has made a perilous journey to the tomb of the Prophet. He keeps order with his baton; and when you are safely deposited in the bottom of the boat, he gives you the pilgrim’s benediction—*Allah smaladik*, “I commend you to God.” From the constant and crowded intercourse between 700,000 people, inhabiting the peninsulas on both sides of the water, and each skiff taking no more than one or two passengers, the water is covered all day long with these *caïques* in constant motion. The passengers are clad in snow-white turbans, tall calpacs, and flowing pelisses, of scarlet or other dazzling colours, so that this ever-moving scene is a perpetual change of elegant forms and brilliant hues.

Mixing with them, and penetrating through the crowd, are daily seen the larger *caïques*, destined to convey the sultan, or some high dignitary, from the seraglio or the porte, to some palace or kiosk on the Bosphorus. These long galleys are propelled by sixteen or twenty pair of oars. They are ornamented by a long projecting prow, with various sculpture, curling over or about, and covered with the richest gilding. At the stem is a silken canopy, and within it the stately and solitary personage to whom it belongs. Below the canopy sits the *Reis*, the important person who guides it, with its valuable freight. This man is often chosen for his humour, with which the sultan is fond of amusing himself on his passage, like an European monarch, of old, with his fool;

and he sometimes prefers him, for his talent in this way, to the first post in the empire. The Reis who most distinguished himself was the Delhi Abdallah. He had a loud voice, shouting out his words—a rude humour, very coarse—and a faculty of inventing new and extraordinary oaths and curses. After it was supposed that he had exhausted all the forms of imprecation, the sultan laid a wager one day that he could not invent a new one. To the great gratification of his master, he did so; and he was so pleased with his ingenuity, that he raised him at once from the state of a boatman on the Bosphorus to that of Capitan Pasha; and he who had never been on board a larger vessel than a caïque, now commanded the vast Turkish fleet. His first occupation was that of bostandgee, or gardener, at the seraglio. Such are the incongruous pursuits and rapid elevations of public men in Turkey.

Mixed with these light and elegant forms, are large, deep, and clumsy barges, rowed with long heavy sweeps, and filled with people of all nations crowded together. These are used for conveying persons to their residences in the villages along the shores of the Bosphorus. In a country where there are neither roads nor carriages, these boats are the only conveyance for the lower order of people. They are seen every evening slowly emerging from the harbour, filled with Turks, Jews, Armenians, Arabs, Greeks, and Franks, in all their variety of costumes, covered over with a cloud of tobacco-smoke from their several chibouques, and making the harbour resound with the loud and

discordant jargon of the several tongues.

Within these few years a new feature has been added to the moving picture of the harbour. When steam-boats were adopted by all the nations of Europe, the tardy Turks alone rejected them. The currents of the Bosphorus constantly running down from the Black Sea with the velocity of four or five miles an hour, renders it extremely difficult for ships to ascend, unless assisted by a strong wind, and even with this aid they hardly stemmed the rapid stream. It was not uncommon to see lines of twenty or thirty men, with long cords passed over their shoulders, slowly dragging up pondrous merchantmen with a vast labour, which a single steamer would at once render unnecessary. It was among the first reforms of the sultan to introduce any European inventions which could assist human labour; and he not only encouraged the introduction of these boats, but he erected an arsenal in the harbour for building them by his own subjects. This spacious and novel ship-yard is under the superintendence of the laborious and patient Armenians, who are the great mechanics of the Turkish empire. Here they not only build the boats, but cast the machinery, which the stupid Moslems could not comprehend, till they saw their own sultan embark in the wonderful self-moving machine, that issued from their own arsenal, and swiftly climbed the rapids of the Bosphorus against both wind and tide.

A singular circumstance connected with the first introduction of steam-boats was the subject of universal conversation. An immense crowd had collected, as well to see the sultan, as the

vessel in which he had embarked. When he stood upon the deck, a broad flag was displayed floating over his head, with the sun, the emblem of the Turkish empire, embroidered on it; but within the disc was worked a cross; and the pious Moslems saw, with fear and astonishment, their sultan sail under this Christian emblem. He had just before shown such indulgence and goodwill to the rayas of that faith, that his enemies every where gave out, that, among his innovations, he was disposed to adopt it himself, and the present flag was a public display of it. It appeared, afterwards, that the unconscious sultan knew nothing of the emblem over his head. The sanguine Greeks of the arsenal had that morning inserted it in the midst of the sun; and so had exhibited it as another cross of Constantine, converting an infidel sovereign to Christianity.

Entering the harbour are always seen large rafts of timber, cut in the woods of the Black Sea, and conveyed down the Bosphorus. These floating islands are of considerable size, and navigated by companies of boatmen. They supply not only the wood for the arsenals, but the firing for the city. Some years ago, a coal-mine was discovered at Domosderé, not far from the mouth of the strait, and several tons of coal were bought and used by the Franks of Constantinople. But the Turks conceived a prejudice against its smoke, and refused to introduce any more; so it fell into disuse. The present sultan will not suffer this important acquisition to his steam-boats to be lost, and, it is said, he is about to avail himself of its advantages.

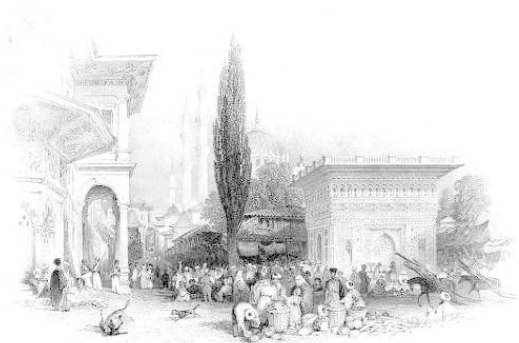
From this ever-moving surface of the “Golden Horn,” the city of Constantinople rises with singular beauty and majesty. The view of the city displays a mountain of houses, as far as the eye can reach: the seven hills form an undulating line along the horizon, crowned with imperial mosques, among which the grand Solimanie is the most conspicuous. These edifices are extraordinary structures, and, from their magnitude and position, give to Constantinople its most characteristic aspect. They consist of large square buildings, swelling in the centre into vast hemispherical domes, and crowned at the angles with four slender lofty minarets. The domes are covered with metal, and the spires cased in gilding, so that the one seems a canopy of glittering silver, and the other a shaft of burnished gold. Their magnitude is so comparatively great, and they cover such a space of ground, that they seem altogether disproportioned to every thing about them, and the contrast gives them an apparent size almost as great as the hills on which they stand.

Among the conspicuous objects arising above the rest, and mingling with the minarets of the mosques, are two tall towers, one on each side of harbour, called the “Janissaries’ Tower,” and the “Tower of Galata.” They command an extensive view over both peninsulas, and are intended for the purpose of watching fires, to which the city is constantly subject. Instead of a bell, a large drum is kept in a chamber on the summit, and when the watchman observes a fire, for which he is always looking out, he strikes the great drum with a mallet; and this kind of tolling

produces a deep sound, which comes on the ear, particularly at night, with a tone singularly solemn and impressive.

The valleys between the hills are crossed by the ancient aqueduct of Valens, which conveys the water brought from the mountains of the Black Sea to the several cisterns of the city. The humidity oozing through the masonry, nourishes the roots of various plants, which, trailing down, form festoons with their long tendrils, and clothe the romantic arcades, which cross the streets, with a luxuriant drapery. Almost every house stands within an area planted with jujube, judas-tree, and other fruit and flowery shrubs peculiar to the soil and climate; so that the vast mass of building covering the sides and summits of the hills, is interspersed and chequered with the many hues displayed by the leaves, fruits, and flowers in their season. Of these the judas-tree affords the predominant colour. The burst of flowers from every part of it, in spring, at times actually gives a ruddy tint to the whole aspect of the city.

FOUNTAIN AND MARKET- PLACE OF TOPHANA



As there is no object of consumption in life so precious to a Turk as water, so there is none which he takes such care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the street; he excavates stones into shallow cups, to catch rain for the little birds; and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creature, to arrest and catch the vagrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and frequently executed with care and skill. They are usually fronted or backed with a slab

of marble, ornamented with Turkish sculpture, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done, never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favourite proverb is, “Do good, and throw it into the sea; and if the fish do not see it, Allah will.”

Among the many fountains which adorn the city, there are two on which the Turks seem to have exerted all their skill in sculpture. One in Constantinople near the Babu Humayun, or “the Great Gate of the Seraglio.” The other in Pera, near *Tophana*, or the “canon foundry.” They are beautiful specimens of the Arabesque, and highly decorated. That at Tophana, represented in the illustration, is particularly so. It is a square edifice with far-projecting cornices, surmounted by a balustrade along the four façades. These last are covered over with a profusion of sculpture, and every compartment, formed by the moulding, is filled with sentences from the Koran, and poetical quotations from Turkish, Persian, and Arabic authors. The following is a translation of some of the inscriptions. It was erected in 1732.

“This fountain descended from heaven—erected in this suitable place, dispenses its salutary waters on every side by ten thousand channels.”

“Its pure and lucid streams attest its salubrity, and its transparent current has acquired for it an universal

celebrity.”

“As long as Allah causes a drop of rain to descend into its reservoir, the happy people who participate in its inestimable benefits, shall waft praises of its virtues to that sky from whence it came down.”

“It should be our prayer that the justice of a merciful God should reward with happiness the author of this benevolent undertaking, and have his deed handed down to a never-ending posterity.”

“This exquisite work is before Allah a deed of high merit, and indicates the piety of the Sultan Mahmoud.”—1145.

The whole of the water department is under the direction of the *Sou Nazir*, or, “*president of water*,” who has under him the *Sou Ioldgi*, or “water engineers,” and the *Sacgees*, or “watermen.” The business of the first is to watch that the Bendts, &c. receive no damage, and are in constant repair; the second distributes the water over the city. They are supplied with leathern sacks, broad at one end and narrow at the other, somewhat like churns, and closed at the mouth with a leather strap; when it is filled at a fountain, it is thrown across the Sacgee’s back, the broad end resting on his hip, and the narrow on his shoulder; when he empties it, he opens the flap, stoops his head, and the water is discharged into some recipient. There are generally in every hall two vessels sunk in the ground, and covered with a stopper. These the Sacgee fills every day, and receives for his trouble about two paras, or half a farthing.

Around the fountain is the great market, the most busy and

populous spot on the peninsula of Pera. It is held between the gate of Galata on one side, and the manufactory of pipes on the other: above is the descent from Pera to the Bosphorus, and below the crowded place of embarkation, so that the confluence of people from these several resorts, creates an almost impassable crowd. Among the articles of sale, the most numerous and conspicuous are usually gourds and melons, of which there are more than twenty kinds, called by the Greek *Kolokithia*, and by the Turk *Cavac*. They are piled in large heaps, in their season, to the height of 10 or 15 feet. Some of them are of immense size, of a pure white, and look like enormous snow-balls—they are used for soups: others are long and slender—the pulp is thrust out, and the cavity filled with forced-meat. This is called *Dolma*, and is so favourite a dish, that a large valley on the Bosphorus is called *Dolma Bactche*, or the gourd garden, from its cultivation. Another is perfectly spherical, and called *Carpoos*. It contains a rich red pulp, and a copious and cooling juice, and is eaten raw. A hummal, or porter, may be seen, occasionally, tottering up the streets of Pera, sinking under the weight of an incredible load, and overcome by the heat of a burning sun. His remedy for fatigue is a slice of melon, which refreshes him so effectually, that he is instantly enabled to pursue his toilsome journey. The Turkish mode of carrying planks through their streets is attended with serious inconvenience to passengers. The boards are attached to the sides of a horse in such a manner, extending from side to side of the narrow streets, that they cannot fail of

crushing or fracturing the legs of the inexperienced or inactive that happen to meet them. Neither are the dogs, nor their most frequent attitude, forgotten in our illustration. The market-place is their constant resort: there they quarrel for the offals; and a Frank, whose business leads him to that quarter, has reason to congratulate himself, if he shall escape the blow of a plank from the passing horse, or the laceration of his flesh by an irritated dog.

ROUMELI HISSAR, OR, THE CASTLE OF EUROPE. ON THE BOSPHORUS



T. Allom. R. Smith.

The supposed origin of the Bosphorus is connected with the most awful phenomena of nature; and the lovely strait, which now combines all that is beautiful and romantic, grateful to the eye, and soothing to the mind, owes its existence to all that is fearful and tremendous.—At its eastern extremity, and above the level of the Mediterranean, there existed an inland sea, covering vast plains with a wide expanse of waters, several thousand miles in circumference. By a sudden rupture, it is supposed, an opening was made, through which the waters rushed, and inundated

the subjacent countries. For this supposition there are strong foundations of probability. The comparatively small sheets of water now partially occupying the space which the greater sea once covered, under the names of the Euxine, Azoph, Caspian, and Aral seas, are only the deeper pools of this great fountain, which has, in a succession of ages, been drained off, leaving the shallower parts dry land, with all the marks of an alluvial soil. The spot where the great rupture is supposed to have taken place is indicated by volcanic remains: basalt, scoriæ, and other debris of calcination, lying all around. The strait itself bears all the marks of a chasm violently torn open, the projections of one shore corresponding to the indentations of the other, and the similar strata of both being at equal elevations, while the bottom is a succession of descents, over which the water still tumbles with the rapidity of a cataract. The opinions of antiquaries accord with natural appearances. The first land which this mighty inundation encountered was the continent of Greece, over which it swept with irresistible force. Tradition has handed down to us the flood of Deucalion; and ancient writings have assigned as its cause, "the rupture of the Cyanean rocks:" so that both poets and historians concur in preserving the memory of this awful event.

After the first effects of this inundation had ceased, a current was still propelled by the Danube, the Borysthenes, and other great rivers, which pour their copious streams into the Euxine, and have no other outlet: hence it still runs down with considerable velocity. In some places, where the convulsion

seems to have left the bottom like steps of stairs, this is dangerously increased. It is possible that the continued attrition of the water, for thousands of years over this rocky surface, has worn it down to a more uniform level; still three cataracts remain, one is called *shetan akindisi*, or “the devil’s current:” it is necessary, from its laborious ascent, to haul ships up against it with considerable toil. To the ancients it was accounted a perilous navigation, when the broken ledges were still more abrupt. Among the acts of daring intrepidity was deemed the navigation of this strait. Hence Horace says—

“To the mad Bosphorus my bark I’ll guide,
And tempt the terrors of its raging tide.”

There is not a promontory or recess in all its windings, that is not hallowed by the recollection of either fictitious mythology or authentic history. The ancient name of Bosphorus signifies “the traject of the ox;” the passage being so narrow that such animals swam across it, and hence it is sometimes spelled Bosporos. But the fanciful mythology of the Greeks assigned a more poetic derivation of the name. They assert that Iö, having assumed the form of a cow, to escape the vigilance of Juno, in her solitary wanderings swam across this strait, and consigned to fame the tradition of the event by the name it bears. One promontory preserves the name of Jason, who landed there in his bold attempt to explore the unknown recesses of the Euxine. Another

retains that of Medea, for there she dispensed her youth-giving drugs, and conferred upon the place that reputation of salubrity which still distinguishes it. The narrow pass, that divided Europe from Asia, was also the transit chosen by great armies. Here Darius crossed, when the hosts of Asia first poured into Europe, and the rage of conquest led the gorgeous monarch of the East, from the luxuries and splendour of his own court, to penetrate into the rude and barbarous haunts of the wandering Scythians. Here it was that Xenophon, and his intrepid handful of Greeks, crossed over, to return to their own country. Here it was that the Christian crusaders embarked their armies, to rescue the holy sepulchre from the infidels; and here it was that the infidels, in return, entered Europe, and destroyed the mighty Christian empire of the East.

The accompanying illustration exhibits the scene of these events, and so commemorates the deeds of remote and recent ages. The strait is here not more than seven stadia, or furlongs, across; and, as Pliny truly says, "You can hear in one orb of the earth, the dogs bark and the birds sing in the other; and may hold conversation from shore to shore when the sound is not dispersed by the wind." In particular seasons, during the migration of fish, boats are seen, extending in a continued line, and forming a bridge from side to side. The rock on which Darius sat is still pointed out; and, if a stranger occupy the rude seat at such a moment, it will powerfully recall to his imagination those times when mighty armies crossed and recrossed on a similar fragile

footing.

The events connected with Roumeli Hissar, or the Castle of Europe, are of surpassing interest. When the fierce Mahomet determined to extinguish the feeble Roman empire, and transfer the Moslem capital to a Christian soil, he found two dilapidated towers, one in Asia, and the other in Europe, which had been suffered to fall into utter decay. He re-edified that on the Asiatic shore, and, having been allowed to do this without opposition, crossed over and rebuilt the European castle also, so as completely to command the navigation of the straits, by occupying two forts on the most prominent points of the nearest parts of it. When the emperor remonstrated against this violation of his territory, he was tauntingly but fiercely answered, that “since the Greeks were not able to protect their own possessions, he would do it for them;” and he threatened to slay alive the next person who came to remonstrate. To establish his usurped right, he prohibited the navigation of the strait by foreigners. The Venetians refused to comply with this arbitrary mandate, and attempted to pass; but their vessel was struck by a ball from one of those enormous cannon which Mahomet had caused to be cast for the destruction of the Greek empire: the crew were beheaded, and their bodies hung out of the castle, to deter others from similar attempts. The castle was thence called *Chocsecen*, “the amputator of heads;” and such is the immutability of Turkish ferocity, that, with reason, it retains the name at this day.

Roumeli Hissar consists of five round towers, connected by

massive embattled walls, ascending the slope of the hill. It is now useless as a fortress, but is applied to other more characteristic and equally important Turkish purposes. In the wall which fronts the Bosphorus, there is a low doorway concealed behind a large platanus: this is the postern of death. The fortress had for many years been converted into a prison, and may well bear the inscription which Dante read on the infernal portals,

“Lasciate ogni speranza, voi ch’entrate.”

No prisoner is ever known to repass the gate of death; hence the Turks call their dismal fortress, the “towers of oblivion,” adopting the appellation given to them under the despotism of the Greek empire, when the castles were named “Lethé,” and for a similar reason.

During the struggles of the present sultan with the janissaries, it was his constant practice to have his opponents secretly arrested, and conveyed to this place. Every morning some Oda missed their old officers. They had been conveyed to this place after it was dark, entered the low doorway, and were seen no more. During this period, some Franks, who had taken a caïque to Buyukderé, where they were detained longer than they intended, were returning late. Boats are not permitted to pass the fortresses after sunset, and the signal-gun is fired: so they had to make their way secretly along, under cover of the shore. When arrived near the castles, they saw a large caïque advancing

from Constantinople, and, to avoid detection, remained close under a rock, not far from the fatal gate. The strange boat approached, and landed just before it. Two distinguished-looking men, wrapped up in their pelisses, disembarked; they were held up by the arm on each side. One of them passed on in silence, the other sighed heavily as he approached, turned round, and seemed to cast a lingering look upon the world he was about to leave for ever. He then stooped his head, and disappeared, with his more impassive companion, under the fatal arch; the gate, groaning on its rusty hinges, closed behind them. The caïque returned immediately to Constantinople. The Franks then slipped past, and arrived without being stopped. The next morning it was known that two Binbashis, or colonels, who had great influence on their respective Odas, and strongly opposed the nizam geddite, were missing. They never re-appeared.

The navigation of the Bosphorus is the most lovely that ever invited a sail. Its length, in all its windings, is fifteen miles; and when the caïque glides down with the current, there is something exquisitely beautiful and grateful to the senses in every thing around. Nothing can exceed, in picturesque scenery, the whole coast on each side. It affords a continued succession of romantic wooded promontories, projecting into the stream, and presenting, at every winding of the strait, new and diversified objects. As you pass each headland, some placid bay opens to your view, in whose bosom a shaded village reposes. These are so numerous, that twenty-six occur from the Euxine to the

Propontis; and in one line of coast there is a continuity of houses for six miles. From the centre of each village an enormous platanus generally rears its lofty head, and expands its wide extent of foliage: round its gigantic stem the houses are clustered, over which it forms a vast canopy, so that large villages are often covered with the shade of a single tree.

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